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PRINCIPLES AND METHODS OF RELIGIOUS EDUCATION

PROJECTS IN WORLD-FRIENDSHIP

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A FRIEND FROM JAPAN
(Miss Tazu Yonezawa)

Projects in World-Friendship

By JOHN LESLIE LOBINGIER

Author of *World-Friendship through the Church School*

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TO MY MOTHER

GENERAL PREFACE

The progress in religious education in the last few years has been highly encouraging. The subject has attained something of a status as a scientific study, and significant investigative and experimental work has been done. More than that, trained men and women in increasing numbers have been devoting themselves to the endeavor to work out in churches and Sunday schools the practical problems of organization and method.

It would seem that the time has come to present to the large body of workers in the field of religious education some of the results of the studies and practice of those who have attained a measure of educational success. With this end in view the present series of books on "Principles and Methods of Religious Education" has been undertaken.

It is intended that these books, while thoroughly scientific in character, shall be at the same time popular in presentation, so that they may be available to Sunday-school and church workers everywhere. The endeavor is definitely made to take into account the small school with meager equipment, as well as to hold before the larger schools the ideals of equipment and training.

The series is planned to meet as far as possible all the problems that arise in the conduct of the educational work of the church. While the Sunday school, there-

fore, is considered as the basal organization for this purpose, the wider educational work of the pastor himself and that of the various other church organizations receive due consideration as parts of a unified system of education in morals and religion.

The Editors

AUTHOR'S PREFACE

This book is based upon the conviction that children and young people can most effectively help such causes as social service, Christian missions, and world-peace by becoming intelligent in regard to the people of other races and groups and classes, and by engaging freely in friendly and helpful enterprises for them. These are the paths by which they enter into attitudes of genuine friendliness. When young people approach maturity with a reasonable degree of knowledge as to the mode of life and customs and culture and needs of other social or racial groups, and with a feeling of friendliness toward them, they have made their best contribution toward the achievement of world-peace and of the ideals of Christian missions and social service.

The present volume is an attempt to indicate how the church school may work toward this end. It deals with practical problems, with principles involved, and with suitable methods of procedure. It includes also a record of various projects in world-friendship, carried out under the author's leadership, by pupils of different age groups.

By implication, at least, this is intended as a protest against predetermined, formulated, stereotyped programs of instruction in missions, community betterment, and questions of peace and war. Those who are searching for programs prepared in complete form, with

specific directions as to every movement, without the expectation of originality and initiative on the part of leader or children, will find but little help here. Even the projects given could scarcely be copied and reproduced in other situations; an attempt to do so would be doing violence to the project principle itself. It is hoped, however, that this record of the way in which other groups have proceeded will prove helpful and suggestive, and that the general discussion of principles and methods involved will aid and stimulate some in the development of their friendship programs in their own way.

Instructors using the author's training course, *World-Friendship through the Church School*, may find the present volume helpful in the hands of the class members. It is intended also for the use of missionary superintendents, leaders attempting to develop a program of world-friendship, and others interested in the educational program of the local church.

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CHAPTER I

WORLD-FRIENDSHIP AN EDUCATIONAL PROBLEM

Among the significant social movements of this generation is the serious effort toward peace among the nations. It is by no means a new crusade, for movements in this direction can be traced back through many generations. The efforts of today, however, present the cause of peace as more urgent and imperative than ever before. The serious note has always been present. But the movement of today has a vitality that its predecessors have not had. This vitality is due, in part, to the momentum that has been accumulated through effort after effort in this direction during the decades and the centuries that are gone. It is due, also, to the events of 1914–18, and to the conflicting emotions and reactions that have followed that catastrophe. Thus it happens that steps in the direction of international peace are matters of the deepest concern to the most thoughtful minds of our time. In many respects, as to plans and methods, these minds do not agree. In one respect, however, there is no substantial disagreement. All who understand the importance of the issues involved, and the psychology back of their solution, are convinced that nothing is more fundamental than the educational aspect of the problem.

While the obstacles to be surmounted in the struggle toward international peace are many and varied, among the greatest of these obstacles is a wrong attitude of mind. To change that attitude of mind is a problem for the educator. Actually to develop the attitude of world-friendship in childhood, to keep it alive and enriched through adolescence, to maintain it through the experiences of maturity, is to overcome the greatest obstacle in the path toward peace among the nations. World-friendship is an educational problem.

When we turn our attention toward the modern church, and the channels into which it directs its chief energies, we are impressed by the large emphasis that has been placed upon missions. Aside from the maintenance of the church itself, in its own localities, no single cause of the past century has called forth a greater volume of financial support and earnest personal effort than the cause of home and foreign missions. When its friends were few, its enemies, in the nature of the case, were few also. But as it gradually came to be regarded as among the chief objectives of the church, its increasing number of friends were met by a growing number of men and women opposed to the whole missionary project. Often this opposition has been based upon ignorance; often it has been based upon selfishness. For such opposition there can be no justification. Sometimes, however, the opposition has been directed only against a point of view and a method that have been regarded as outworn. This outworn viewpoint conceived the task of Christians to be the uprooting of everything non-Christian, and the substitution of what

was considered Christian. It sought to change oriental life and customs into the civilization of the Occident. It supposed itself to be the conveyor of truth in its entirety to people whose whole system of life and religion was false. Its confident sense of superiority led inevitably to a patronizing attitude.

The more modern viewpoint toward missions, however, is very different. It recognizes that there is truth in every religion and every school of thought, and it approaches other religions in the spirit of a learner as well as that of a teacher. Its attitude is appreciative of the good it is sure to find. It is as certain that the Occident can learn from the Orient as it is that the Occident has something to give. If it approaches peoples whose lives can be made richer and fuller by what it has to offer —of medicine, or science, or industrial achievement, or ways of living—it offers it in the spirit of friendship. It seeks to preserve all that is true and best in the system that it meets. It seeks not to destroy, but to fill life full of richness. It is free from the patronizing spirit, but has the spirit of friendliness in abundance. This spirit of friendliness appears both as the motive for missionary ventures and also as one of the great ends which the missionary effort may achieve.

But the development of this attitude of world-friendship can be accomplished only by the process of education. Children and young people can be trained in this direction as easily as they can be trained in mathematics or domestic science, but the method employed must be no less educational.

The approach to community work and to social serv-

ice in its various aspects is essentially the same as has been indicated. Friendship should be the dominating motive, and a growing degree of friendliness one of the ends in view. Whether one's primary interest, therefore, is in community service, or social betterment, or foreign missions, or world-peace, or any other like enterprise, there can be no more fundamental way of approach than to attempt to cultivate in children and young people the attitude of friendliness for other social or racial groups. If this attempt is made by the superficial method of exhortation it will fail. If it is made by the slower method of education, there will be some hope for its success.

Leaders in the field of religious education ought, therefore, to plan carefully for a program of world-friendship. That program ought to occupy such a place in every church's training scheme that it will not be thrust aside by other interests. It ought not to appear as so much of an elective that relatively few of the young people benefit by it or are conscious of it. It should be as vitally integrated in the total religious education program of the church as is worship. It should have as definite and fixed a place in the teaching scheme as biblical instruction usually has. There is no more reason why only a part of the entire group of youth who make up the constituency of the church should be trained in world-friendship than there is for worship and biblical instruction to be limited to a few. Whenever small, voluntary clubs or societies are the exclusive agencies for training any age group in world-friendship, such training can scarcely be said to be a part of the church's com-

plete educational program. The church school should find time and place for this element; in no other way is it likely to receive the emphasis it deserves; on no other basis can it minister to all of the youth of the church.

Missions must be neither exalted nor minimized to the extent of being thrust off into a compartment by itself. World-peace is too closely related to the very essence of Christianity to be thought of as separate and apart from religion. Social service is too deeply religious to be regarded as a secular interest. And these three—missions, world-peace, and social service—are so close akin as to be essentially of the same nature and prompted by the same spirit. They are of the deepest concern to religious education, and the best approach to all is by the same path, the development of the attitude of friendliness—friendliness that is based on knowledge and understanding, and that is great enough to pass over the barriers of class or race.

Undoubtedly much has been accomplished through mission bands, children's peace societies, helping-hand guilds, and the like. But they are too limited and exclusive. It is of doubtful wisdom, moreover, to take one interest of this kind, and to tear it apart from other great interests, when all should be worked together into a single fabric. Undoubtedly much has been accomplished through certain courses of study which church schools are using. Some have given a sympathetic glimpse of other lands and other religions and other peoples. Some have portrayed the characters of men and women of ancient and of modern times who have worked in the spirit of supreme friendship for people of

other racial groups, for slaves, for prisoners, for social outcasts, and who in so doing have promoted the ideal of world-friendship. Such studies as these have had great value and should be continued.

What is needed, however, is something more comprehensive and more vital. The kind of training necessary is that which will enlist all the youth who come under the church's influence, and inspire them to discover for themselves the habits and customs and life-concerns of different groups of the human family. A scheme of training is needed which will lead boys and girls to be appreciative of the best in such groups, and to think of them as friends; to form contacts with them through correspondence, or by personal touch, or in other ways; to engage in friendly enterprises for them, not in a patronizing way, but in the same spirit that would call forth such activities for any friend, near or far. In brief, the church needs to give its children and youth more comprehensive training in this direction; and the most fundamental aim in such a training program will be the growth on the part of the children and youth themselves of the attitude of friendliness, directed intelligently and concretely toward some, however far away, whom they have learned to regard as friends.

CHAPTER II

IMPORTANT PRINCIPLES

It is the purpose of this chapter to emphasize some of the basic principles that should guide one in attempting to build a program of world-friendship. In enunciating these principles, much emphasis is given to the pupil's growth and welfare as paramount, and other considerations are regarded as secondary. It is an encouraging sign that church leaders are coming increasingly to regard this as sound doctrine.

1. *The thought to be kept uppermost in mind is the development of the participating pupil.*—When a group of children decides to help a kindergarten in Japan, which is of greater importance, the actual money or presents sent to that kindergarten, or the development of the givers? When a class of boys spends a month or two in behalf of a hospital, discovering its needs and making articles for its inmates, or contributing toward a new room, which is of greater importance, the actual help that the hospital receives, or the influence of the enterprise upon the boys themselves? When the girls of a church-school group decide to assume the support of a girl in school in the mountains of the South, and in carrying out their purpose inform themselves about her life and interests, correspond with her, send her a birthday box, receive her picture, dramatize the life she and

her schoolmates lead, and keep, as a permanent possession, charts and other reminders of their friendly enterprise, which is of greater importance, the fact that one girl is receiving a month's or a year's education, or the broadening horizon and the character growth and the friendly mind of the group at home?

When the questions are asked as concretely and definitely as these, with the two alternatives placed squarely beside each other, there are probably few who would urge that the actual help given to any of these causes is really of chief concern. There are no doubt some who would insist that both are of so great importance that to attempt to measure their relative values is a mistake. But the majority, it can scarcely be doubted, would not hesitate to say that the most important consideration is the effect upon the participating and co-operating groups. At any rate, the majority will be ready to be counted on that side when dealing with a purely hypothetical case.

It is not always easy, however, to bring people, in their practice, to the point of exalting to its proper place the idea of the development of the participating pupils. Earnest people, whose lives are devoted unselfishly to a worthy cause, are frequently so anxious to see their hopes for that cause realized that they are ready to exploit any agency that will lend itself to exploitation in the interests of the cherished enterprise. Children most readily lend themselves to such exploitation—a church school, or a group within the school. Thus the educational method and the principle now being emphasized are trodden under foot. In using the word "ex-

ploitation" there is no thought of casting any slur upon good causes or sincere workers. Children are exploited all too often in behalf of the worthiest causes; the motives are the best. The causes must continue to be supported, but the method of approach to children must change.

Here, for example, is a social settlement in a congested section of the city. It is doing a good work, but is hard pressed for funds. It ought to continue its work. In the search for funds, someone conceives the idea of approaching the children of the churches, and the canvass begins. Superintendents are urged to allow a representative to make a plea to the school. Without any initiative on the children's part, without any chance for them to determine whether or not they desire to cooperate, without any study of the particular social settlement, or actual knowledge of the situation, without any real friendly interest as a motive, the appeal is made. Like any emotional appeal, it brings response; a sum of money is raised for the settlement, and the matter is ended. But what of the effect upon the children? Has the enterprise played a part in their development? Or have they been exploited—for an excellent cause, let it be granted, but none the less exploited?

Here, again, is a women's missionary organization, whose members are devoted to the missionary enterprise as few people are committed to any cause. They know the value of the work in which they have a part, on the western frontier, in Africa, in China. How shall they secure sufficient funds to carry on the work adequately? Among the possible sources for such funds

are the children of the churches. They are asked and urged to give to some specific interest; it may be an adult interest! They are asked to give to the great work of the denominational foreign board; what concern has a child with a "board"? The appeal is made to their generosity in order that a church "apportionment" may be met; why should children be concerned about an "apportionment"? Anyway, what voice had they in making it? All too often the method in vogue in our churches puts children on the outside of the enterprise entirely, and by so doing fails to enlist their interest in the missionary cause, and fails also to develop a generation of young people with an attitude of friendliness for other peoples that will make them permanent supporters of all great friendly enterprises—missions, international friendship, community service, and the like.

Fortunately these are not the only ways of approach. There are those who are using a thoroughly educational method, and keeping ever uppermost the development of the participating pupils. In the long run, this method will call out more money for the causes themselves. But more important than that, it will raise up real friends to those causes, with an interest that is intelligent and that will endure. The wise leader in any world-friendship program will test every element of that program by this cardinal principle: its effect upon the participants.

2. *Pupils ought to be permitted to decide for themselves what causes they will help and what interests will occupy their attention.*—To carry out this principle is very much more difficult than for the adult leader, or some com-

mittee of adults, to make the decisions for youth; but it is also very much more effective. It is in harmony, moreover, with the best educational practice. If a group of adults (in order to make sure that the most important causes are chosen, and that the denominational benevolences are not neglected) selects a number of interests for the year, plans a program of study, and determines the financial aims for the children, the year's work may be fairly satisfactory from certain angles, but from the viewpoint of the pupils themselves it will be unsatisfactory. The first principle, discussed above, has been violated; the development of the participants has been made secondary to other considerations.

There is great value in permitting young people to have self-determination in such matters as these. If they happen to be particularly concerned about the famine-stricken children of some corner of the world and want to engage in a friendly enterprise on their behalf, studying about their present conditions and their general ways of life, giving money to help in the relief of their present plight, and getting into touch with them in some definite personal way, they should not be hampered in that desire. What will be the effect upon their altruism and genuine humanitarianism if some adult says to them: "No, you must not do that, because the benevolence apportionment of our church does not include that item, and we must all work together to raise that apportionment." What will be the effect upon their enthusiasm for all these great friendly enterprises if an adult committee tells them: "Of course we feel sorry for these famine-stricken children, but our state

officers have worked out the program for the year and we must give our money at the present time toward the support of Miss Blank, our missionary in Tibet!"

When children actually decide upon their own friendly enterprise they have an interest in it that is real. No one, young or old, can have as great enthusiasm for that which has been superimposed upon him as for a cause which he has had a part in considering and deciding. No friendship project can succeed very well unless pupils are genuinely concerned about it; and such concern is greatly increased by the fact that they have entered upon the whole enterprise of their own volition.

The question of training is also a matter of no slight importance. Practice in making their own decisions is the only known way of training young people in the art of making decisions wisely. No one springs full grown into such ability; but the way in which some leaders would repress youth and withhold from it all rights of self-determination would seem to imply a belief on their part in one's ability to choose wisely by the mere process of passing from adolescence into maturity. If the practice of self-determination is permitted through a long period, under guidance, the decisions of the next generation of adults need not be a matter of worry or concern.

The value of allowing young people to make such decisions rests not simply in the increased enthusiasm that is thus aroused for a good cause, nor in the importance of the training that it gives for such decisions in the future. There is great value, also, in the fact that young people feel themselves to be within the circle of

the whole enterprise, rather than outside its circumference. If young people are really a part of the whole process, there are possibilities in their friendly enterprise that are entirely missing when they are kept more or less on the outside.

It should be borne in mind that the wisdom of the decisions made is by no means the most important consideration. Here are a score of friendly enterprises that come to the attention of the group: helping a negro school in Alabama; the relief of starving children in Germany; having a part in furnishing a children's ward in a hospital in China; "adopting" an orphaned girl in a Christian school in India; becoming responsible for certain needs of an east-side New York family; and the like. If the decision is left to the children, may they not vote for something of slight significance compared with certain other causes which they reject? Of course no one has any basis for knowing in any absolute sense what is of chief significance; but even if, according to adult standards, the decision is not the wisest one possible, that is of secondary concern. Even though they decide with seemingly poor judgment it is best that the decision should remain in their own hands.

It ought not to be assumed, however, from such a statement that there is no place for adult guidance and for certain types of suggestion from those who have had more experience. Not in this particular connection, but as a general principle underlying character formation, it has been suggested that it is

> most important that children should have opportunities to judge and to decide, and even to make mistakes. They

should, of course, be sufficiently guided so that they do not go too far wrong, for if they make mistakes too often, there is grave danger of harmful habit-formation.[1]

This guidance on the part of adult leaders should usually be by indirect methods. Frequently they will have the opportunity of bringing to the attention of the group certain causes and interests of which they might not otherwise be conscious. Sometimes there will be an opportunity for the leader to tell a story, and if he is alert he will select a story that unobtrusively suggests some important cause or the life of a particular people that he has in mind. Often a letter is received at an opportune time, and the mere reading of it to the group serves to suggest to their minds a new cause which would not have occurred to them otherwise. If the group is in the habit of making its decisions on the basis of recommendations from a committee of its own members, the skilful leader has the chance to direct and turn the discussion in the meeting of that committee, without seeming in the least degree to dictate, so that recommendations are decided upon that would never have been thought of had the leader been absent. The only kind of guidance that is legitimate is that which is implied in the two words "attention" and "suggestion." He may bring matters to the attention of the group, and he may in various indirect ways suggest advantages and disadvantages of any decision. In fact, if he does not seek to direct and guide pupil activity in some such way as this he has forfeited his right to be called a leader at

[1] E. R. Smith, *Education Moves Ahead*, p. 123. Atlantic Monthly Press.

all. But, on the other hand, the moment he imposes his will upon the group he has likewise ceased to be their leader and has instead become their driver.

Perhaps this topic ought not to be passed by without a word in regard to the application of this principle to younger children, e.g., children about six or eight years of age. In the nature of the case, the same degree of self-determination cannot be expected of them as we expect of young people of the high-school age, for their experience is so much more limited. But if we expect them to show some initiative and some ability to direct their own policy when they have reached adolescence, we must lay the proper foundations in childhood. Children of this age are very susceptible to suggestion. They will meet us more than halfway. They are ready to grasp at what is put before them, if it is suggested with enthusiasm and attractiveness. But they can be made to feel that the decision is their own, even if the leader knows that they are merely voting to acquiesce in what he has more or less indirectly suggested to them. And, of no less importance, the whole project can be carried out in such a way that they are participators in it from the beginning, and that they feel themselves to be carrying it along to completion.

The older and more experienced the group, the more definitely may they be expected to initiate suggestions for their specific world-friendship interest. But at every age they ought to feel that the decision in regard to their friendship project has actually rested in their own hands.

3. *Pupils ought to plan as much of their program as*

possible, and in the carrying out of the program there should be large place for pupil activity.—The method of program-planning adopted is of less importance than the certainty that pupils themselves have a large part in the planning. As soon as the class or department has agreed upon its interest (and it is better to have no larger unit than the department working together for this purpose), its next task is to decide upon a method of procedure. If the group is small it may easily undertake the work of formulating its program. A large group, however, will probably find it more satisfactory to select a representative committee to bring back recommendations. Such a committee ought to have a clear conception of the aims in view, and not all will see those aims alike. Assuming, for example, that the cause agreed upon is the sending of a certain boy, A.B., from the mountains of West Virginia to a certain school, C.D. Academy, in Tennessee, it is possible that such aims as these might be formulated: (1) to find out more about A.B. and the kind of life he and his family and friends live in West Virginia; (2) to find out more about C.D. Academy and what it is doing for the girls and boys of the southern mountains; (3) to form some personal contacts with A.B. by correspondence, by an occasional present, or in any other possible way; (4) to help him by paying toward the cost of his education; (5) to broaden our circle of friends by adding to it A.B. and others from the mountain country of West Virginia and Tennessee.

The program will vary according to the originality of the particular group of young people and ability of

the leader to turn their attention into new channels of possible expression. Possibly their program will include elements that reveal a desire to know something more of the life and customs and achievements and handicaps of their new "friends." Talks, reports, brief papers, or a message from an occasional visitor may find a place on the tentative program. Possibly there will also be evident a desire to portray something of this life. Charts, pictures, dramatizations, sand-table work, collections and exhibits of curios may also be included. Possibly the program will indicate a desire to help in practical, concrete ways. The regular gifts of money or special gifts will be considered, and also the sending of presents in the form of needed articles or little luxuries, as friend would send to friend.

Whatever suggestions such a committee makes, even though adopted by the group, should be thought of as capable of change and modification, as the project progresses and the desirability of change appears. Experience has shown that too many "talks to the children" are fatal. What is most to be desired is the general participation of the pupils themselves, heartily and freely, and such a variety in the programs themselves as to make them retain their freshness. There need be no great worry about the originality and freshness of the programs, however, if the ideal of active and interested participation on the pupils' part has been realized.

4. *Interest must be utilized as a basic factor throughout the project if we are to develop an enduring interest in other human groups or causes.*—One may still find advocates of the doctrine that character can be developed

only by doing things disagreeable and uninteresting. From this point of view, the more interesting the educational process, the more certainly is it a failure. What children need, they tell us, is to do as they are bidden, and if such a course is found to be difficult the mere doing of the difficult thing will prove to be a source of strength. This viewpoint, like all pernicious doctrines, has in it an element of truth; it loses sight of the fact, however, that interest inspires a child to untold effort, and makes possible achievement in knowledge, in attitude, and in habits that would otherwise never have been realized. The story of great inventions, the story of notable discoveries, the story of unusual achievement in literature and art and music—these are simply the stories of people whose activities have been prompted by interest in certain particular directions. Educators have made considerable progress from the position suggested by Mr. Dooley's words: "I don't care what ye larn thim so long as 'tis onpleasant to thim." They are recognizing that effort is dependent in large measure upon interest, and that achievement thus rests upon both effort and interest.

If the world-friendship projects carried on by groups of children are to be effective in producing more knowledge about the life of other social and racial groups, attitudes of deepening friendliness for those groups, and habits of helpfulness and friendly activity in relation to them, the children must be dominated by genuine interest. We are interested in what is our own: *our* home, *our* family, *our* school, *our* church, *our* town. When the friendship project is developed in such a way that chil-

dren feel it to be truly their own, their interest is assured. If something is being done, and they have had a part in deciding what it is to be, and in doing it, it is their own. They do not simply observe the machinery; they do not simply make the machinery go; they know that except for themselves there would be no machinery! Since they are so vital to the whole process their interest is secure, and their effort is not likely to relax. It is imperative, therefore, that young people should determine the cause that is to engage their attention, decide the course of procedure that they are to follow, and themselves carry out the program. Thus they not only feel themselves to be working out the project, but they know also that without them there would be no project at all. And the interest aroused by this realization and by this sense of participation becomes unconsciously their driving force in going ahead.

The interest which carries a pupil through any specific project ought to result in an enduring interest in that cause or group of the human family. That is what may be hoped for as a result of such a course of procedure as has been suggested. The desire for expression is a result of interest in any cause; expression then results in greater interest in that cause. The process works in a circle and is continuous. And by means of that process it is possible to train young people into a deep and permanent interest in causes that really count.

5. *Such elements as instruction, expression, giving, and service ought to be linked together in one unified program.*—When attention is scattered and interest divided, the effectiveness of the enterprise (or enterprises, as it

would be in such a case) is greatly reduced. When attention is focused in one direction, and confined to one interest, a more satisfactory result is obtained. The various elements in the program ought to make their contributions, from entirely different angles, toward the end desired. They are simply different methods of achieving the aim of all world-friendship projects. By using all of them, we secure freshness and variety of approach, and produce deeper impressions and convictions. If one of these methods is omitted in the carrying out of the project, but utilized at the same time for another purpose, attention is scattered, interest is divided, and the value of the project is weakened.

To be more concrete, a high-school department has adopted for its friendship enterprise during the fall quarter the task of helping a certain Christian school in Japan. Week by week they continue to learn about this school and the life of its students; much of the learning process is by means of expressional work of various forms; sometimes they play out the life of these Japanese students; sometimes they show appropriate pictures and articles of interest from Japan; sometimes they report on different aspects of the school life. During the department's worship periods this interest is not forgotten. At the same time their contributions are made each week, not simply as the "Sunday-school collection," or "for the church," or "for missions," but specifically for paying the expenses of some student in this Japanese school, or as a gift toward the upkeep of that school. And some method is adopted to keep constantly before the attention of the givers that their

money is to be used for the same friendly interest that is occupying their attention during these months. Early in the quarter some have conceived the idea that there could be no more appropriate Christmas giving than to their new circle of friends in this Japanese school. The suggestion has been well received, and by the end of November a box has been sent with gifts that represent the young people's work and also their friendship.

In such a case as this, there has been an appropriate combination of information, expressional activities, worship, giving, and service—all directed toward the same interest. This variety of method has served to concentrate attention in one direction, yet without the tiresomeness that might result from the use of only a single method. It has increased the amount of interest in the whole enterprise, and at the close of the quarter has no doubt left most of the young people with a permanent interest in a certain school in Japan and a certain group of Japanese students.

If any one of those methods had been omitted, the effectiveness of the project would have been weakened. If any one had been utilized at the same time in the interests of another enterprise, the resulting divided interest would also have proved a weakness. Either of these possibilities is likely to happen. In the working out of the project young people may not always include much variety in the instructional element; they may omit any kind of service. The project may still go forward and have value, but a leader should not lose the opportunity, by indirect suggestion, of working toward

the inclusion of as many of these elements as possible. When the second possibility occurs (viz., using one of these methods for another unrelated enterprise), it is often due to the zeal of some good people who do not understand the workings of the friendship program or its purpose. They know of a family on the western frontier who ought to receive a Christmas box, and they think that it would be splendid for the high-school department to send such a box. They come and urge it upon them, and (to continue the same hypothetical case), regardless of the fact that at this particular time the appropriate place for the young people to send their box is to the school in Japan in which they are interested, these zealous friends urge their own pet interest. A leader may lose a certain amount of favor (but cannot help winning out in the end) by taking a determined stand between outsiders who are enthusiastically promoting a good cause and the well-rounded program of the young people as they are trying to carry it out. There will be urgent appeals for the privilege of taking collections for other good purposes, but, if possible, these should even be withheld from the attention of the young people. Giving to one benevolence cause at a time is sufficient, and such giving ought not to be separated from service and instruction.

The discussion of this principle ought not to be completed without a word about children's gifts in the church school. It is amazing how many children have absolutely no conception of the purpose for which the money they bring each Sunday is used. Still it is not amazing when we realize how seldom the matter is dis-

cussed, either with them or in their presence. Small children sometimes think it is a gift to their teachers. One small boy refused to take more than one cent (although his mother wanted him to take two or three) because he did not like his teacher. More often children do not stop to think what becomes of the money they give. It is simply a part of the routine, something that always has been done, and that is sufficient.

But even if all do understand the purposes for which their gifts are used, this fact is not enough. Are they used as they should be? They are usually used in one of six ways: (1) for supplies and other expenses of the school; (2) for the church; (3) for benevolences; (4) part for school expenses and part for the church; (5) part for school expenses and part for benevolences; (6) part for the church and part for benevolences.

The first is probably the most unsatisfactory of the six, and churches ought to grow out of that method as rapidly as possible. The church school is the church's training department, and its expenses ought to be borne by the church; this is no more unreasonable than it is to expect the community to pay for its public schools. Whenever the church assumes the budget for the maintenance of its school, as on a par with minister's salary, music, etc., the educational work of the church is magnified in importance. Probably no more satisfactory financial plan has been worked out than that which permits all the money contributed by the members of the church school to be used for some good cause other than the running expenses of the school, to be determined by the pupils themselves. They have the right to such self-

determination, and the practice of making their own decision is an exceedingly important element in their training.

It is giving according to this plan that can easily be brought into a unified program with instruction and service. For when a church has adopted this better system, the principle of self-determination can be applied to children's contributions, and their money can be used for those friendly interests upon which they decide. This very fact tends to develop generosity. And, as it is always true that "where our treasure is there will our heart be also," intelligent and generous giving of this kind means deeper interest in worth-while causes.

When the various elements of a friendship program are linked together in the way that has been suggested, one decision is sufficient: the group decides on its particular project, and in working it out completely it can scarcely fail to include with its instructional or learning program various types of expressional work, and service and money gifts for that same cause.

6. *The length of time to be devoted to each project is a matter for careful consideration.*—It may be impossible, or at least undesirable, to attempt any definite rule in regard to the length of time that may well be spent on a single project. In some ways any attempt to suggest such a time limitation may seem contrary to the spontaneous spirit that ought to characterize these forms of activity. There is an advantage, however, in feeling that a given amount of time is available for the completion of a certain project, even though there may be considerable freedom in bringing it to a conclusion earlier or

occupying a little more time, if either course seems desirable. Three considerations should be kept in mind:

a) Attention ought to be centered upon a theme for a time sufficiently long to make the participants feel that they have entered vitally into a certain experience, or have actually completed the task that they have set for themselves, and that they have achieved something of value. While these tasks and interests differ greatly it would rarely be possible to do what ought to be done within a few weeks, especially if the available time is limited to a few minutes a week. There should be sufficient time for the group to carry out its program with the feeling that at least in a measure its task has been brought to completion.

b) Attention ought not to be centered upon the same theme for so long a time that interest begins to wane. Considerable variety of approach is necessary in order to avoid this danger if the same interest is continued for very many months. Even though the number of minutes devoted to the friendship period each week is small, the time spent upon a single project must be measured by the amount of time intervening between the beginning of it and its completion. That ought to be sufficiently brief to leave pupils with the desire to continue the same line of thought and activity for a more extended period. The time to bring such a piece of work to completion is when the majority would gladly continue. To continue with a single interest for longer than a few months is therefore of doubtful wisdom.

c) The matter of time should be so regulated that in any one year there may be more than one friendship in-

terest, allowing, if possible, for different types and varieties. It is not difficult to develop a sense of proportion that will make the children see the appropriateness of varying the interest from time to time. It would be unwise, for example, to have all of a year's interests centering in India, or to have all centering in the United States. People may become very narrow, even in their altruistic and world-wide interests, and so far as possible young people should be guided out of such narrowness into choices that indicate a variety and breadth of sympathy. A children's group that chose in succession the relief for famine sufferers in India, a home for the aged in the local community, and a children's playground in a social settlement in one of our cities would be carrying out this principle. If a whole year, or even a half-year, were devoted to one interest it would not be possible to secure such variety. Some people have no interest in friendship enterprises unless they are confined to their own community; some have no interest in them if they are associated with the word "missions"; some have no interest in them unless they are located on the other side of the world. Each of these positions is equally narrow. World-friendship knows no boundaries of any kind. And the record of a young people's program for a year ought to indicate real breadth and variety of interest.

A very satisfactory working out of this problem has been found to be the selection of a new friendship project once in three months, unless unusual circumstances make it desirable in any given case to shorten or lengthen that period. This plan makes it possible to keep at-

tention centered for a long enough time to round out a given piece of work, yet not long enough to permit interest to wane. It also meets the requirements of the third suggestion, that there be time for a number of interests in the course of the year, varied in type and in character.

CHAPTER III

USING THE PROJECT METHOD

The term, "project method," is no longer new. For a number of years it has been discussed in educational circles, and the literature on the subject is now abundant. Although much more talked about than actually used, it is discussed glibly by every man or woman who makes any pretense of being progressive in the world of education.

The idea lying back of the term is very old. How old it is, no one can tell. Good teachers and leaders have made use of it for generations. Before anyone began to make use of the term, the best schools and the most capable teachers had adopted the method. It is not difficult to find examples of this method, in the courses of study of certain schools, years before the words assumed any technical meaning. This, of course, is due to the fact that it is a very natural method, and that its worth was proved by experience.

It is within very recent years, however, that the project principle has been stressed, and popularized, and preached as a new gospel in the field of educational method. Such emphasis as it has received has naturally resulted in some variety of interpretation. It would be easy to quote at length from the writers in this field, in order to indicate these slightly different viewpoints.

The purpose of this chapter, however, is not to enter into a lengthy or detailed discussion of the project method, but rather to indicate what are generally regarded as its essential features, and the appropriateness of utilizing this method in the church's task of training in world-friendship.

There are certain aspects of the project method, or elements involved in it, upon which there seems to be rather general agreement. A brief statement of these points will indicate the nature of this method of teaching more clearly than any definition.

1. *The project method involves activity on the part of the pupil.*—This is essential. Such activity may take an infinite variety of forms, but it must be present in some form, and there must be a clear recognition, on the part of pupils and teacher alike, that the pupils are in no sense passive, but very definitely active participants in the learning process. Such activity may include the planning of a program, the building of a boat, the discovery of the customs and occupations of the people of another country, the dramatization of the lives of those people. Such activity is not merely a result of some phase of the course of study; it is not simply related to the curriculum; it is an integral and vital part of the study itself. And no study can be conducted according to the project method that does not have abundant place for activity on the part of the pupils themselves.

2. *In this activity, and in the entire enterprise, the pupils must be conscious of a definite purpose in view.*—They are not to be led along blindly, with the assurance that in the end they will see some reason for what they

have been doing and learning. They cannot be said to be using the project method unless they see the end from the beginning, and travel the road that they do in order that they may reach that end. Whatever effort they put forth, whatever activity they engage in, is for a purpose which they clearly recognize, viz., in order that they may arrive at their goal. Kilpatrick and others define the project method in terms of "purposeful activity." And it is important that the pupils themselves, and not merely the teacher, should be conscious of the end in view.

Here is a class, for example, whose teacher holds up before them a picture of an Indian wigwam, telling them to draw it. They attempt to do so, but without interest or enthusiasm; the pupils see no particular purpose in their activity; their task is not properly motivated. Here, on the other hand, is another class of children who have undertaken to find out what they can of the life and the needs of the American Indian, with the expectation of helping him in some way appropriate to their age and ability. As they move along in their task, they are building up a class record that shows what they have discovered about the Indian. They search books and magazines for pictures that show his mode of life, and finding pictures of wigwams they proceed, under their teacher's guidance, to make drawings of the wigwam, with the thought of getting a clear idea of it, and also with the thought of making suitable pictures for their record. And more fundamental than these immediate aims is that of understanding Indian life, in order that they may discover appropriate ways in which to help. In both in-

stances a class has engaged in the task of drawing an Indian wigwam. In one case, the task was without purpose, so far as the pupils could see; in the other case, the activity was clearly purposeful. The project method has no place for activity of the former type; activity of the latter type is the very essence of the project method.

3. *The project must be determined by the pupils themselves, or it must be so determined that they actually feel it to be their own enterprise.*—That an enterprise should actually be the children's own is regarded by some as the chief aspect of the project method. From the viewpoint of interest this is important. Everyone is interested in his own problem. Let one suggest the topic for discussion, and he will follow the discussion with vital interest. Let one have a voice in determining a policy, or the nature of an undertaking, and his concern will be assured. Whenever pupils are permitted to decide upon their own line of thought and study and action, their co-operation will be increased in large measure. From the viewpoint of attention this principle is also important. Whenever a teacher is able to begin with the pupils' own problem, the question of attention is not serious. One need not *gain* the attention of a pupil, if the matter in hand is of personal interest to that pupil. When a course of study, or any particular line of activity, has been decided upon by the group itself, such questions as interest and attention are largely solved. The project method seeks to reduce these questions to a minimum by the important principle of self-determination.

Self-determination, however, must be regarded as a

relative term. The ability to initiate a plan increases with age. While young people, out of their larger experience, can readily determine their projects, small children do so with very much less initiative. There must be more adult suggestion, as has already been indicated. The important consideration, however, is that the pupils shall actually feel the enterprise to be their own. Whether or not they have initiated the suggestion, they must have in their hands the actual decision; and, in either case, they must be so definitely "on the inside" that they actually feel the enterprise to be their own.

This principle of self-determination should never be interpreted as opposed to adult supervision and guidance, as will be brought out later in this chapter. The most capable kind of supervision is necessary if pupils are to decide their own policies and engage in activities that they recognize as their own, and at the same time make real progress in the right direction.

4. *The learning process is carried on most successfully when the pupil feels himself to be thinking and acting in the midst of real and concrete situations.*—He does not want to begin with the remote past, and then attempt to "make some application" to his own life. He does not want to study "a lesson" that seems to have but slight relation to his own experience. He prefers to begin with something that constitutes a problem for himself, or at least something that is a part of his own real world. The fact that the situation seems real to the pupil becomes an incentive for study and for effort that will ultimately lead him into new fields of experience. When the

project method is employed, the whole learning process is vitalized in this way.

5. *By making the experience of the child and the child's own world the starting-point, it is possible to enlarge that world and that experience.*—This is the natural way of broadening one's horizon. We cannot plunge the pupil into a new world, but we can introduce him to it in so natural and gradual a way that he is unconscious of the transition. This is what the good teacher of geography does; he begins with local geographic material, or the immediate environment of the pupil, and guides him along step by step into a new geographic world. This is what the good teacher does in the field of history, or biology, or any other subject. This is what the wise leader does also in training for world-friendship. He begins with the experience of the pupil, and by means of a letter that has been received, or a personal contact that has been made, or a picture that happens to be at hand, or a current event that has come to the attention of everyone, or in some other similar way, he guides youth into a larger world of knowledge and interest and sympathy and fraternal feeling. And to that extent such a leader has been utilizing the principles of the project method.

6. *One basic principle of the project method is that learning and living are essentially the same.*—This is contrary to the idea that learning is for life during the years of the future. When it is so conceived, there is some justification for studies that are beyond the age and advancement of the pupil, and that he does not feel to be within the realm of his own experience. The pupil

should not be led through a certain educational process, simply because what he is thereby learning may be of use to him at some future time; the materials of education ought to be chosen because they contribute immediately to the pupil's growth and development; he should be guided into his choices and studies because of their present value to him; he is learning in the very process of doing the things that are an essential part of his own normal life. Among the sins committed against childhood there is none greater than that of forcing upon it studies and activities and ideas that are altogether unadapted to that particular time of life, because they may be profitable in the years to come. Every study of the curriculum furnishes examples of this danger. The courses of study in many church schools furnish equally good examples. The world-friendship program, in like manner, may be developed upon the same wrong basis; the approach may be that of adult viewpoints, and adult theological conceptions, and interests and activities entirely beyond the normal life of youth. The project method attempts to overcome this difficulty by destroying the barrier between learning and living. It regards them as properly of the same nature. The learning that counts is that which accompanies or grows out of the normal experiences of the child.

7. *The project method implies a unified activity, with something definite to be achieved.*—Interest is centered upon a single effort or problem, and it is continued until the effort is completed or the problem solved. There is thus no place for "lessons," in the sense of isolated or unrelated units. The project is the unit that may

be completed in fifteen minutes, or may take fifteen weeks for its completion. The time element is unimportant. It is important that the whole effort be a unit of activity. And it is important, also, that throughout the effort it be borne in mind that something is to be achieved; until that "something" has been accomplished, the project has not been completed. Such enterprises as these may be mentioned as examples of projects: a domestic-science class preparing a meal for a parent-teachers' dinner; a group of boys building a toolhouse in order to have a place for the tools which they use in their garden; a church-school class building a Hebrew house on the sand-table, in order to visualize the home life of the people whom they have been studying; a Junior department attempting to find out more of the life of children in the southern highlands, and to do some friendly act for them; a group of church-school teachers trying to formulate the chief needs and problems confronting them in their work. In every case a definite and unified activity is involved; in every case there is something in view to be achieved; and in no case can it be said that the project has been completed until the task that has been undertaken has, in at least a measure, been accomplished.

8. *When the project method is employed, pupils do not simply accept the results of other people's thinking; they do their own thinking, engage in their own activities, and arrive at their own conclusions.*—It is easier for a teacher to give to the class the results of his own or someone else's efforts than to lead the class through the slow process of arriving at their own results. But that easier

course is comparatively ineffective. In the first of the projects suggested above, the teacher of the domestic-science class might simply announce that there was to be a parent-teachers' banquet and that the class would prepare the meal; that the menu would be as follows, and that she would indicate the specific duty of each member of the class. She might, on the other hand, so direct the girls' thought that from them would come the suggestion that they prepare the dinner; each member of the class might then prepare a possible menu, all to be discussed by the entire group, on the basis of the principles underlying a balanced diet and a dinner appropriate for such an occasion; when the class had agreed upon their menu, their experimental work would be in preparation for the particular dinner to be served. Such a unit of activity might cover an indefinite period of time, or it might be completed with considerable speed. It would be the pupils' own activity, however, and the results as well as the decisions would also be their own.

In another of the projects mentioned in the last section, it would be possible for the leader of the group of teachers to outline what he regarded as the chief problems confronting the school, and to deliver a lecture on the solution of these problems. A better way, however, would be for the entire group of teachers, in careful discussion, to arrive at their own decision as to the most pressing problems before them, and as to the best methods of solving them. Such a course would prove more effective in the improvement of the school, and more effective, also, in the training and development of the teaching staff.

9. *The successful project is accompanied by interest in the process as well as the result, and is marked by a degree of enthusiasm throughout the whole procedure.*—Wholeheartedness and enthusiasm are frequently spoken of as characteristic attitudes of those engaged in the project. It could scarcely be otherwise, considering the fact that it is the pupil's own active enterprise, determined by himself, and carried forward with a definite purpose in view. Interest and enthusiasm are natural accompaniments of an effort of that kind. It grows out of a definite interest on the part of the pupil, and the whole method of procedure is such as to make him maintain that interest throughout the duration of the project, and to reach his conclusion with a deeper interest in some cause in which he sees value.

10. *The project method offers an opportunity for the free correlation of subjects.*—No attempt is made to teach a "subject." In working out a problem, however, there is ample opportunity to include elements of various subjects, not taught as subjects, but used as methods of completing the project. The project of making a classbook that depicts the life-activities of the American Indians will include history, geography, writing, reading, drawing, spelling, etc., but without the formality that attaches to the teaching of these as subjects, and with an interest that comes from centering attention upon a concrete enterprise. When the church uses this method for the promotion of world-friendship, it, too, has an opportunity to break away from mere formal instruction, and to maintain a genuine interest, by correlating the different elements of its program. In work-

ing out a friendship enterprise pupils have an admirable opportunity to correlate their worship, their giving, their personal service, their biblical study, their expressional activities, and the other phases of their instruction. In this there are distinct advantages. This plan vitalizes every element (giving, worship, study, etc.) by making it serve a definite purpose; it avoids the formality of seeming to retain any of these elements for their own sake; it keeps interest alive by centering attention upon the single project; and it gives a sense of unity to this part of the religious-education task.

11. *When the project is undertaken by a group, the indirect benefits that result are such as always come from worth-while group activity.*—These benefits make the social project of greater value than the individual project. Children need to learn by experience how to take their places as they should in social situations, and the best kind of social situation in which to get the benefit of group experience is a real and serious situation in which the effort is being made to achieve a definite end. Children need to learn the art of co-operation; they need to learn how to work with others; this they can learn only in the actual experience of doing so, and they can do it best when they are co-operating in a real and purposeful activity. Children need, also, to learn how to accept the decisions of the group, even though they themselves may be in the minority. Such advantages as these should be expected as by-products of the social project.

12. *In the carrying out of the project, the guidance and direction of the leader is an important factor.*—It is at this

point rather than at any other that there is apt to be confusion of thought. It is often assumed that because the decisions are in the pupils' hands, and because the activity is so definitely their own, the leader is a mere figurehead. It is often supposed that self-determination allows no place for guidance. Such assumptions are decidedly erroneous. It is true that the project method allows no place for a leader's *dictation*, but dictation is very different from guidance. The leader is a member of the group, and as such is subject to its rules; but his position as leader is justified on the ground of broader experience and greater ability to lead. One danger that is always present in the use of this method is that children will be left absolutely free to enter any channel that happens to strike their fancy, without any guidance or training that will help them to choose with wisdom.

Much of the leader's guidance should be indirect. Much of it should come by indirect suggestion, and by bringing certain interests before the attention of the children. The kind of guidance needed is that which retains the spontaneity and initiative of the pupil, and it is this kind that indicates real genius and ability on the leader's part.

It is the leader's place to encourage certain tendencies and interests that he observes, and to discourage other tendencies. In every field, and certainly so in world-friendship training, the leader is interested in enlarging the pupils' world. To achieve that end he must find ways of opening up before the pupils' view new fields of interest. It is only a superficial view of the pro-

ject method that gives to the leader a secondary and unimportant place. The more truly the activity is made the pupils' own, the greater is the need for a leader who can guide and direct with ability.

We have been discussing the outstanding aspects of the project method. A thoughtful consideration of these twelve points will make it clear that this method is very appropriate for world-friendship training. To develop friendly attitudes and habits of friendliness, as well as an intelligent understanding of the ways of other racial and social groups, something more than mere formal teaching is necessary. The training of children in this direction will be effective if they are permitted to enter actively upon a purposeful enterprise that is their own, and very real to them; if they gradually enlarge their world as they reach out with interest and enthusiasm toward a definite achievement, arriving at their own conclusions as a result of their own activities; if they utilize all the agencies of their religious-education program, directing them toward the end in view; and if they are helped in their effort by the social group itself and by an able and discerning leader. When children begin their training in world-friendship by launching out upon real *projects*, they are proceeding in the right way.

CHAPTER IV

THE TIME ELEMENT

Among the outstanding needs in the work of the average local church is the need for unifying the various agencies of religious education. This is not the place to argue the desirability of so doing, but it may be suggested in passing that there are a number of reasons why such a course is desirable. When many different agencies and organizations make their appeal to children, each one is bound to secure only a part of the constituency that it ought to secure; there are then many who are unreached by important parts of the educational program. When a number of different organizations and agencies exist for slightly different purposes, each is almost certain to duplicate some of the activities of the others; there is then an overlapping in the program. When a new group is organized for the promotion of some particular interest, that interest immediately seems different and isolated; and if the number attracted to membership in that group is relatively small, the feeling grows that there is something not quite normal about that particular cause.

The church school furnishes the logical opportunity to unify the church's work of religious education by including in its scheme all the interests and causes that the church ought to make available for the various

age groups, thus avoiding the necessity for a multiplicity of societies and clubs and guilds. The world-friendship interest fittingly illustrates this point of view. To attempt to gather together a little group of primary children, organizing them into a world-friendship band, would be a very unfortunate proceeding. To call together such young people of the high-school age as are interested, and inaugurate a young people's society for the promotion of world-friendship, would seem to be of very doubtful wisdom. With the church school already established, however, with its constituency assured, it is not difficult to include in its program the world-friendship element. This may be done in such a way that practically all of the church's constituency of each age group will participate in the program.

It will be found to be a great advantage to include this element as a part of the work of every Sunday's session. The time devoted to this interest ought not to be less frequent than once a week. A short period of time each week is better than twice as long a period every two weeks. Interest in a project is likely to wane unless it is possible to keep working at it without undue interruption, and without too great lapses of time. A certain degree of concentration is essential to sustained interest; and it is doubtful whether the world-friendship enterprise can be carried on as a real project without having time available for the purpose at least once a week. If time is made available for this purpose no oftener than once a month, it is doubtful whether there will be much sense of continuity, to say nothing of any feeling for a project actually being worked out by the group.

With no more time provided for this cause than a brief monthly period, the world-friendship program is likely to degenerate into a mere monthly talk, or some other form of isolated exercise; the project idea, no doubt, would have to be abandoned. This whole cause is of sufficient importance in the total program of religious education to warrant its inclusion as a regular element in the weekly program of the church school.

The handicap of time no doubt deters some from including in the work of their church schools such interests as social service, world-peace, home and foreign missions. If more time were available they would not neglect these world-friendship causes. A number of possibilities are usually at hand, however, of which four may be mentioned.

This may be made the responsibility of organizations outside of the church school that already exist, as channels for various forms of expressional work for the different age groups. Some duplicate certain phases of the church-school program, and might well undertake an important task such as this. Some exist for purposes closely related to the world-friendship cause, and by the adoption of the project method they could realize their own purpose with greater effectiveness. Some are greatly in need of a real sense of mission, to save them from the deadly effects of going through merely traditional motions; the adoption of a world-friendship program might serve to vitalize such organizations as these. As already suggested, this scheme should not be regarded as the ideal; small, independent agencies and organizations cannot promote this type of work with maximum effi-

ciency. It is a possibility, however, and in certain local church situations it may be the proper course to follow.

Occasionally some friendship interest may become the regular course of study for a class in the church school, for a year, or a semester, or a quarter. Under efficient guidance, it may sometimes be very desirable to turn aside from the so-called "regular" course of study and to substitute an appropriate project. A group of junior-age boys had had a number of contacts with an American Indian, a student in the community, who on certain occasions visited the boys at their group meetings; he dressed in native Indian costume, sang Indian songs for them, and told them about the life of his people. From those experiences it was a very easy step to a desire for further efforts of their own to find out about the life of the American Indian, to understand his customs, and to become acquainted with his needs.[1] This became their project, therefore, for one semester; they studied Indian customs and history; they compared what the Indian has done for us with what we have done for him; they examined his primitive religion, and compared it with their conception of Christianity; they secured such pictures and curios relating to Indian life as they could find; they made notebooks in which they preserved their records; they secured information about an Indian school supported by the churches of their own denomination, and voted to send their contributions toward the work of that school during that semester. This was a friendship project, carried on during the lesson period, in lieu of any other course of

[1] See chap. vii, project 3.

study. It was the boys' own interest, and represented their own effort; it gave them an appreciation of another racial group, and helped to develop an attitude of friendliness toward those of that group; it was also a factor in establishing the habit of helpfulness toward others. And as such it had real value. If there is no better provision for world-friendship activities, the occasional substitution of such a project as this for the usual course of study ought to be thought of as permissible and appropriate.

Another possible method of bringing this interest into the program of the church school is to set aside an occasional period for it, perhaps once a month. As has been suggested, such a plan is unsatisfactory for many reasons: It does not give it the importance it deserves; it recalls the cause so seldom that sustained interest becomes impossible; it appears to be dragged in as an "extra," and does not seem to be a normal part of the program; it is thought of as infringing upon the time of the worship period or the period of lesson study; and it makes the carrying out of the project principle impossible.

A fourth plan, and probably the most satisfactory, is to make the world-friendship idea a definite part of the program each Sunday morning. By making it a regular element, it will take its place as no less vital than the lesson period or the period of worship. A shorter time may be devoted to it, but it is made an integral part of the program no less than they. Ten or fifteen minutes each Sunday ought to be adequate for any department, and sometimes a shorter period of time will be sufficient.

To find that extra period of ten or fifteen minutes is not as impossible as at first may appear. Three factors may be considered.

The movement in the direction of week-day religious instruction is making it possible in many communities to reorganize the Sunday curriculum. Instruction that formerly had been confined to Sunday is now being given more effectively on week days. In communities where this is true, it is very desirable that the hour or more spent in the church school on Sunday should in no way duplicate the work of the week. The Sunday work and the week-day work should be regarded as a unit, and all the essential elements included at one time or the other. In such instances the replanning of the Sunday curriculum ought to make available as a world-friendship period a certain amount of time that in the past has not been available.

Another factor to be considered is the possibility of an extended Sunday-morning session for the younger children, terminating simultaneously with the conclusion of the morning church service. This is not an untried experiment. One church that has been following this policy for some years keeps children of the kindergarten age and the first eight grades for a two hours' session, from ten until twelve. Another church that pursues the same plan keeps children through the sixth grade for the two hours' session. Such considerations as these have led to the extended period: The church service is unadapted to small children; the effort to force their attendance at a service unadapted to their needs, in order that they may develop the habit of church at-

tendance, all too often serves to develop in them the habit of inattention and irreverence; parents attending the church service without their small children are enabled to give their undivided attention to the worship, and many who would otherwise find it necessary to remain at home on Sunday morning, under this plan find it possible to attend church; this plan relieves church-school workers of the sense of being crowded for time, and enables them to include many important elements for which no time would otherwise be found. The adoption of such a plan as this, therefore, makes it easy for at least the three youngest departments to find ample time for a world-friendship period each Sunday.

It should also be borne in mind that even though week-day instruction has not been introduced into the community, with the result of relieving the time pressure on Sunday, and even though it may not seem feasible to extend the session of certain departments throughout the church service, it may still be possible to crowd into the program of each department an extra period of five, or ten, or fifteen minutes. The elimination entirely of so-called closing exercises will often furnish these extra minutes. An entire redivision of the time schedule may make it possible to include this element. Without serious inconvenience to anyone, an hour's session may be regularly extended to a session of an hour and a quarter, by beginning fifteen minutes earlier in the morning.

Naturally, it is useless to present any standardized plan for the adjustment of the time problem. To do so would be to close our eyes to the very obvious fact that

there are great differences among churches and communities, in their various situations and circumstances. Some do succeed in solving the time problem, however, and others can. The recognition of an element as vital and essential is usually sufficient to make it possible for people to incorporate it into their programs. The desire makes the way possible. World-friendship is so inclusive, touching as it does every kind of friendly enterprise, near and far, that it ought not to be omitted. It is so fundamental in the make-up of one who, in his thinking and habits and outlook and attitudes, can rightly be called Christian, that a place should be found for it in the church's program of education. And in finding a place for it, the church should give heed to the time element, sufficient for the friendship program to be developed in the form of projects that are the pupils' own, and that have definite aims and ends in view.

CHAPTER V

THE LEADER

The church that would succeed to any extent in educating its children in world-friendship must find a responsible leadership. It may be desirable to secure one person to supervise this element of the curriculum for all ages, or there may be a number of leaders, each with one or two departments or age groups under his supervision. In either case the position is important enough to be regarded as one of the major offices on the church's educational staff, and deserves the careful consideration that such a conception of its importance implies.

In selecting such a leader one will naturally look for those qualifications that are always regarded as essential in the leader of children for religious work—qualifications that have to do with character, personality, love of youth, a genuine understanding of child nature and child development, deep devotion to the Christian ideal of life, and the like. Such a person ought, also, to have some training in educational theory and method, or at least to be familiar with those modern developments in the educational world that may have some relationship or application to his own particular task. He (or she) ought assuredly to have a broad world-outlook; to be free from the spirit of provincialism and narrow nationalism; to be entirely out of sympathy

with the usual implication of such expressions as "America first" and "One hundred per cent Americanism"; to have the social mind, the community mind, the international mind; to be sympathetic toward, and a supporter of, the cause of missions; to be intelligent in regard to movements looking toward world-peace, and to co-operate in sane efforts in that direction. Without some such point of view as this, one could scarcely be a leader in the task of training children in world-friendship. He ought to have a program and a plan of procedure definite enough to prove that he has a clear idea of what may appropriately be accomplished, yet flexible enough to be modified on the basis of children's self-activity and self-determination.

In what way ought the leader to lead? This is a very practical question. In the first place, he may do so by having possible plans in mind—possible methods of procedure for the working out of any project. Such plans as he may have in mind may never be used; certainly he will prove himself the wrong kind of leader if he attempts to press them. As a member of the deliberative group, however, he must see some possible course clearly, in order that he may guide the procedure in an indirect and unobtrusive way, if it seems desirable for him to do so. The leader may actually prove himself such, in the second place, by giving the younger members of the group an opportunity to develop their own programs, solve their own problems, and arrive at their own decisions. Thus, he must cultivate the virtues of patience and self-restraint. He could make progress more rapidly by simply presenting his own carefully

worked-out plans; but to do so would be of no value to the young people. He must believe that the working out of the project is really the task of the pupils, and his action must accord with that belief. The efficient leader, moreover, must be supplied with appropriate and helpful material for the development of the program, and must know how to direct the members of the group in their search for such material. The more active they are in their search for information, for modes of expression, and for tasks to do, the better it will be; but in all of these efforts they should find in their leader a real guide. And in the fourth place, the leader may lead by means of occasional and careful suggestions. As has been indicated elsewhere, his suggestions may be indirect; they may be only enough to start the group discussion along another angle; they may be by means of the device of bringing to their attention some interest or cause that has never before occurred to them. The more indirect the suggestion, the more effective it is likely to be, for it is important that the pupils should feel the whole activity to be their own, determined by themselves. No greater mistake could be made than to suppose the project method to have no place for a leader who really leads. To be able to guide the activity into right channels, while the pupils still feel themselves to be determining the whole enterprise, and as such enter whole-heartedly into the project, is proof of a leader's skill. The able leader brings suitable causes and appropriate methods and worthful activities into the presence of the child, and leaves the child free to make his own decisions.

In the practical working out of his program, the leader may find help in certain concrete suggestions:

1. He ought to form the habit of constantly collecting pictures of all kinds that may in any way contribute toward the working out of some possible future project. Interesting pictures of child life in any other country of the world; pictures portraying the customs and the social and religious life of these lands, in a way suitable for children and young people; pictures of different racial groups in this country; pictures of varying types of life in the city's congested sections, on the great and lonely plains, in the mountains, in the industrial centers, etc.; these are the kinds of pictures that ought to attract the attention of the alert leader. Many a magazine, rich in this kind of material, is thrown away without a qualm. To find suitable pictures is not a difficult task; it is very easy, if only one forms the habit of looking for them and saving them. The majority of people begin their search for pictures when they are in need of some specific ones. If one is constantly collecting and saving, however, he is ready for the particular emergency.

2. The leader ought also to form the habit of collecting stories that have value in the world-friendship enterprise. These are not always easy to find, and for that reason they ought to be saved carefully when they are found. When the story itself cannot be preserved and filed away, careful notations should be made as to the book or magazine in which it may be found, and as to the age group for which it is particularly adapted. Many suitable stories will appear in the course of one's

casual reading. Possible sources for such material will be found listed under section II of the Reading Suggestions, at the end of this book.

3. In a similar way, the leader may well form the habit of collecting clippings, facts, letters, and other material that may be of use at some future time. Curios and unusual articles illustrating the life of other peoples, while more difficult to secure, will serve a valuable purpose in the development of the various programs.

4. It is important that the leader have some simple but adequate filing system. He will want a suitable place to put his stories, pictures, clippings, and other materials, so that he may be able to turn to them readily when he needs to use them. A simple way to begin is to secure a drawer-file, in which the material may be kept in manila folders. These folders should be marked and arranged alphabetically, new ones being added whenever material is found for another racial or social group. The titles might run along in some such way as this: "American Indians," "Armenians," "Ceylon," "China," "City Slums," "Germany, Starving Children of," "Immigrants," "India," "Japan," etc., etc. When the material becomes too extensive for a simple filing system such as this, it will not be difficult to devise a new system, somewhat more elaborate.

5. The leader ought to be able to assist the group in simple dramatic presentations. Dramatization offers one of the best opportunities of entering into the life-experiences of another group, and of understanding that group appreciatively. The leader ought, therefore, to be sufficiently versed in the best methods of educational

dramatics to encourage its use, and also to direct the group in their simple efforts along this line. Elaborate costuming is never necessary, but it is surprising how many situations can be satisfactorily represented, if the leader has available a good supply of different-sized pieces of cambric or cheesecloth, of various colors. These may be used for draping costumes, for sashes, or for making turbans; and as such they are suitable for depicting the characters of many different racial groups. Garments that the children themselves have will be sufficient to represent many social situations in this or other countries. Unless a church already has on hand some of these essentials for dramatization, the leader of the friendship work should see that they are provided.

6. In all probability it will frequently be found desirable to make a chart, to serve as a record of a piece of work accomplished, or as a reminder of some specific interest. The leader ought, therefore, to have on hand an ample supply of materials for chart-making. These will include, as a minimum, mounting-board, paste, bogus-paper, and crayons. If the mounting-board is uniform in size, there will be an added advantage for purposes of exhibition. If it seems desirable to use pictures on a chart, those that the children find and bring may be supplemented by some from the leader's file.

Each leader must work out his own method of procedure, and in so doing he will develop a system best suited to his own needs. The leader of a group working out a project in world-friendship, like any other leader, will learn his best methods in the course of the work itself.

CHAPTER VI

PROJECTS IN THE PRIMARY DEPARTMENT

This chapter aims to give a simple record of two friendship enterprises carried on by children of the first, second, and third grades of the church school.

It is not a theoretical program; if it were, it would make better reading and would move along with perfect smoothness. It is not a record of the ideal; the author as well as the reader can see many places that ought to be improved. It pretends to be nothing more than a record of what actually happened in one primary department. As such it may have more value than seemingly ideal programs, not based upon actual experience. No one will want to copy these programs. In method and in content, however, they may perhaps prove suggestive.

Each of these two projects covered a period of about three months, with fifteen minutes available each Sunday for the world-friendship interest.

1. HELPING OUR LITTLE FRIENDS IN JAPAN

First Period

The leader told the story: "Little Miss Pine-Tree."

LITTLE MISS PINE-TREE[1]

Away across the big, wide ocean, around on the other side of the world is the beautiful land of Japan. Here they have names for things and people and places that seem very peculiar to us, just as ours seem odd to them. In the center of this land of Japan there is a tiny country village by the name of Bird's-Nest town. In Bird's-Nest town there lives a happy little girl. Her name you could never guess, because it is to us as odd as the name of the village she lives in. It is O Matsu San, which means "Pine-Tree." Happy little Miss Pine-Tree has a baby brother, and he too has such a curious name. His name is Number One. One of Pine-Tree's daily duties is to take care of Number One, so she ties him on her back, and he bobs along wherever she goes.

In Bird's-Nest town there is a little Sunday school, with only twenty-three little boys and girls. There are only five men and women who belong to the church in Bird's-Nest town, so they do not have a beautiful church building with a fine, big Sunday-school chapel, with nice rooms for boys and girls, and chairs, and tables, and a piano, and song-books, and pictures. Instead of all these things, they must have their Sunday school in a tiny Japanese house which has only three little rooms. The walls between these three rooms are made of thin paper pasted on little wooden frames! The Japanese minister of the church lives in the house during the week, and when Sunday comes, he lifts out the paper walls of his little rooms and stands them up in a corner, so there is just one room in the house for the boys and girls who come to Sunday school. On the gate-post, outside of the house,

[1] By Arthur V. Casselman, in *Japan Picture Stories*. Copyright, Missionary Education Movement of the United States and Canada. Used by permission.

there hangs a long board on which is painted these words, "Here is a place where a Christian Sunday school meets." One of the little girls who goes to this Sunday school is little Miss Pine-Tree, and Number One goes along too, of course.

One day in winter when Pine-Tree went to Sunday school, the streets of Bird's-Nest town were muddy with cold rain and snow. There are no sidewalks in Japanese villages, so Pine-Tree walked in the middle of the street with flat little wooden shoes to keep her bare feet out of the mud. When she came to the porch of the minister's house, she lifted one foot out of its wooden shoe and set it on the porch floor; then, while little Number One held his arms tightly about her neck, she stepped quickly up out of her other shoe. And there she stood on the clean, shiny porch floor in her bare feet, while her shoes stuck side by side in the mud of the yard. You see, the floor of the house is covered with nice, smooth, soft matting, and no one would think of walking into the house with shoes on.

So Pine-Tree walked into the room, folded her kimono neatly around her knees, curled her feet under her on the soft matting and sat down on them. There are no chairs in a Japanese house. Everybody sits on the floor. There Pine-Tree sat very quietly, while little Number One bobbed his head around to see everything his bright little eyes could find to look at. When all the twenty-three boys and girls of the Sunday school had come, and the boys were sitting on one side of the room and the girls on the other, the minister came in to greet his Sunday-school children. The Japanese minister was a chubby little man, with a round, happy face and eyes that always twinkled and lips that always smiled; so the children all loved him. He sat down in front of them and said a lot of nice little things and bowed to all of them. Then Pine-Tree, with all the other boys and girls, bowed to him until their faces touched the floor, while Number One

held on as well as he could with his little arms and legs to keep from slipping off sister's back.

Then Sunday school began. This was such a little Sunday school that the minister was everything—pastor, superintendent, song leader, and teacher. Of course, the first thing to do in Sunday school is to pray. So while the minister prayed, all the boys and girls folded their hands and bowed their faces to the floor. And they were so quiet and still! No one peeped around to see what anyone else was doing—except, of course, little Number One, who was peeping all the time.

After the prayer, there was a song. And how Japanese children do like to sing! They sang with all their might. You should have seen Pine-Tree swinging back and forth and singing at the top of her voice. This pleased Number One very much. He liked this better than anything else in Sunday school. They had no hymn books, so the song was written on a large sheet of paper that hung on a bamboo pole beside the minister. He pointed to the words with a pointer, while the children sang. But Pine-Tree did not look at him or at the words. She knew every hymn on the song sheets by heart.

Then the minister pulled an odd little book out of his big sleeve, which he used as a pocket, and began to call the roll. When he called a little boy's name, the boy would shout out, "Hai!"[1] so loud that one could hear it clear across the street. But when a little girl's name was called, she answered as a little Japanese girl should, in a soft, low, small voice, "Hai!" So when the minister said, "O Matsu San," little Miss Pine-Tree dropped her eyes and answered softly, "Hai!"

Then the minister read the Sunday-school lesson, one of the stories about the life of Jesus. Pine-Tree's eyes beamed

[1] *Ha-ee.* The two vowels said very fast together, as one sound.

as she listened, and every now and then a smile broke out over her happy face.

The lesson ended, and then came something that made the children very happy. Some boys and girls in a Sunday school in America had sent over to their missionary a lot of beautiful American Sunday-school picture-cards. The missionary had given some of these to the minister of this little Sunday school, and now he gave one to each boy and girl. When Pine-Tree saw her beautiful card, she smiled her happy smile again, while Number One clutched his bright red card in his little fat hand and looked at it and looked at it, oh, so seriously.

Then Pine-Tree stood up with the others to sing the closing hymn. She swayed farther and faster with Number One on her back—the more she swayed, the better he liked it—and he clapped his little hands and shouted, too.

Then Sunday school was over, and they all scampered out to the porch where forty-six little flat shoes were stuck in the mud. Each picked out his own shoes, jumped into them, and went chattering down the street—all but Pine-Tree and Number One, and this is why they did not go too.

It happened that there was a visitor from America at the Sunday school that day, and he wanted to get a picture of someone who would always remind him of the dear little Sunday school of Bird's-Nest town. When he looked over all the faces of the boys and girls, he decided that the happy face of little Miss Pine-Tree and her brother, Number One, would be just the very thing he wanted. So the minister asked them to stay after Sunday school, and then the visitor took them out into the little garden back of the Sunday-school house and took a picture of them.

Pine-Tree was very much excited. It was the first time in her life that she had had her picture taken.

"You see," the minister explained to her, "our visitor

from America is going to take the picture home to his country and when he talks to boys and girls in Sunday schools there, he will show them the picture and say, 'This is our friend Miss Pine-Tree in a Sunday school in Japan.'"

Of course you can imagine that Pine-Tree thought that was very wonderful, and she went running home with sleepy Number One to tell her mother how a part of her was going in a magic box to America.

"Do you think the boys and girls of America will just think I look funny?" asked Miss Pine-Tree of her mother. "They look so queer to me, with ribbons on their hair and such odd clothes! Their skirts are so short, and they wear such queer things on their feet in place of sandals."

"No," replied Miss Pine-Tree's mother, "not all of them will think you are funny. Some of them will look at your happy smile and will say, 'I think I should like to play with that little girl.' And another may say, 'Miss Pine-Tree helps her mother by taking care of her baby brother, I think I will take care of my baby brother today.'"

"We are both just little girls, then, aren't we," said Miss Pine-Tree, "only one of us lives on one side of the big ocean, and the other lives on the other side, and we both have mothers and baby brothers and Sunday schools!"

The children were deeply interested in this story, and gave perfect attention. At its close the leader asked whether they would like to have the money that they brought every Sunday morning used to buy books and blackboards and other things for a school and a Sunday school like the one that Little Miss Pine-Tree and Number One attended. The response was very enthusiastic. They "voted" to send their money for a long time so that some of their little friends in Japan might have a day school and a Sunday school.

The offering was then taken, in a way appropriate for children from six to eight years of age, and they were reminded that it would be used for the cause upon which they had just decided.

SECOND PERIOD

The leader held up before the group the picture that he had used the preceding Sunday to illustrate the story. He asked who could tell the name of the little girl, and of her little brother. The majority of the children remembered the names, "Little Miss Pine-Tree" and "Number One."

The leader said: "When little Number One grows bigger he will go to a kindergarten something like the one you used to attend. Here is a picture of a kindergarten that little Japanese boys and girls attend. It has a strange name. It is called 'Glory Kindergarten.' How many would like to play that we are at Glory Kindergarten today?"

It was decided that the first-grade children should be members of the kindergarten, and that all others would be visitors for the day. The first-grade boys were called to one side of the room, and the first-grade girls to the other side, for they separate in that way in a Japanese school or kindergarten. From the story of the preceding week they remembered that Japanese school children do not use chairs.

With suggestions from the leader they played that they were the Glory Kindergarten. In imagination, they removed their shoes before entering. They sat on the floor as the Japanese children do. They bowed to

their teacher. They sang a song. They and their leader carried on a conversation on what boys and girls do in kindergartens and church schools in America; and since they were playing the part of Japanese children and teacher, they discussed the strange customs in America: keeping the shoes on when coming into the room, sitting on big chairs instead of on the floor, saying "Good morning, Mrs. ———," instead of bowing low, wearing leather shoes instead of flat wooden ones, the girls wearing short dresses instead of kimonos, answering "Present" at the roll-call instead of "Ha-i," and other interesting differences. They agreed that we do things differently "because we live on one side of the big ocean and they live on the other side."

When the leader asked for what purpose their money was to be used, the children said that it was to go to the Glory Kindergarten. It was agreed, therefore, that the little Japanese friends whom they would help were those of the Glory Kindergarten. With that understanding, the offering was taken as usual.

The leader then asked whether there was anything else they wanted to do for the Glory Kindergarten besides sending their money to pay for some of the things they needed. Someone suggested sending pictures of their home community; another suggested sending pictures of Bible stories. It was agreed that they would send any pictures that they thought the little Japanese boys and girls might like. The leader asked how many would remember to bring a postcard or another picture the following Sunday, to send to their new friends across the sea. All the children said they would.

THIRD PERIOD

The leader held up a picture of a scene familiar to all the children, and asked if they knew why he had brought it. When he was told, he asked how many others had remembered to bring pictures for the Glory Kindergarten. Only one child, out of about seventy-five, had remembered! She brought it forward and showed it, and it was decided that the others would bring pictures on the following Sunday.

The fact that the children had forgotten to bring pictures made it impossible for the leader to carry out the program which had been planned, but he had an appropriate story ready to tell, "The Broken Sandal Cord."[1]

FOURTH PERIOD

The leader asked how many had remembered to bring the pictures that they had promised to bring, to send to their friends in Japan. Not any had remembered! Many said that they wanted to send the pictures, however, and that they would bring them the next week.

The leader said: "By this time we have a number of friends in Japan. Who are they?"

(Many children were ready to tell the names: Little Miss Pine-Tree, Number One, Fujio, Itoko.)

The leader continued: "Today we may add another to our list of friends of Japan. She is one who has been at the Glory Kindergarten, and who knows a great

[1] By Etsu Inagaki Sugimoto, in *Japan Picture Stories*, published by the Missionary Education Movement of the United States and Canada.

many little Japanese boys and girls. Would you like to meet her? If you wait a moment I shall bring her in."

The leader stepped out of the door, and immediately ushered in Miss Tazu Yonezawa, dressed in her native Japanese costume.[1] She had with her many articles from her own country which she showed to the children as she talked to them in an interesting way. Because of the story of the previous session, "The Broken Sandal Cord," they were especially interested in looking at her own sandal and sandal-strap. The children were greatly fascinated by Miss Yonezawa's charming manner, her dress, and the interesting things she had to show and to tell.

Before the offering was taken, the children told their visitor the purpose for which it was to be used.

FIFTH PERIOD

As the children had failed to bring pictures on two occasions, the leader feared that they would forget to do so at this session also, and was therefore prepared to tell a story. He asked for the pictures, however, and found that many children had brought them. One picture was brought forward at a time, and held up so that all could see it. The leader and the group conversed together about the various pictures, and what they suggested. They then talked about sending them to the children of the Glory Kindergarten. The offering was taken as usual.

The children named their special friends of Japan, as follows: Number One, Little Miss Pine-Tree, Itoko,

[1] See frontispiece.

Fujio, Miss Yonezawa. The leader held up a picture of a girl whose name, he said, was O Haru San, and promised to tell a story about her on the next Sunday.

SIXTH PERIOD

Additional pictures were brought, to be sent to the Glory Kindergarten. These were collected and displayed.

The leader then told the story, "O Haru San's Greeting."

O HARU SAN'S GREETING[1]

O Haru San[2] lived in a beautiful city in Japan. Her home was beautiful too. It was surrounded by a high white wall with crooked pine branches peeping over the top, and inside was a tiny pond. When O Haru San sat on the edge of the stone bridge and scattered wheat cakes on the water, five little goldfish suddenly came from somewhere and darted here and there, their yellow sides glistening in the sunshine.

One night when O Haru San went to bed, she was too excited to go to sleep, for the very next day her father was coming home from America. He had written that he had seen a playground for little children next door to a church, and that when he came home he was going to give a playground to the children of Japan.

All day everybody had been busy getting ready to welcome him. The old gardener had swept up the pine needles and washed off the stepping stones in the garden. The maids had polished every bit of woodwork in the house with little folded cloths dipped in hot water. Grandmother and mother

[1] By Mariko Sakurai, in *Japan Picture Stories.* Copyright, Missionary Education Movement of the United States and Canada. Used by permission.

[2] *Ha-roo Sahn.*

had been having many talks with the cook about preparing all sorts of good things to eat. Oh, it had been a busy, busy time! And now at last the night had come, and it would soon be tomorrow. O Haru San lay in bed trying to keep her eyes shut so that morning would come faster. She was not lying in a little bed high up on four legs like yours, but, just as all little Japanese girls and boys do—and mothers and fathers, too—O Haru San lay on a pile of soft comforts on the clean matted floor, with a warm quilt over her. But instead of going to sleep right away, as she usually did, she kept turning her little head this way and that on the round pillow of red silk which her grandmother had stuffed with dried tea leaves to keep her little granddaughter healthy and bright.

O Matsu San, who was lying in another bed close by, noticed how her little sister kept moving about, so she told her to shut her eyes and say over and over, "Namu Amida Butsu!"[1] and she would go to sleep very soon. O Haru San tried it, but it did no good. She was too busy planning how, when her father came, she would not run and greet him suddenly as she had the last time he came home from a long trip. Then she had been so glad to see him that she had forgotten to be polite. She had just jumped up and down and squeezed his hand. But O Haru San was only five years old at that time and was in the kindergarten. Now she was six and went to a real school. Of course tomorrow she would remember to bow low and say gently, "Honorable father, you have come back!" just as her mother and sister did.

O Haru San must have dropped off to sleep, because the next thing she knew it was morning, and her mother was saying, "Little daughter! Little daughter! The honorable sun is up, and you must follow. This is our glad day."

O Haru San was very, very sleepy. She rubbed her eyes

[1] *Nah-moo Ah-mee-da But-soo.*

on the sleeves of her light blue gown and opened her mouth in a big yawn.

"Sleepy head! Sleepy head!" cried O Matsu San, "A little girl dressed in a blue gown with white morning glories scattered all over it, ought to waken early as the flowers do."

O Haru San laughed, and jumping up ran to the bathroom. There she found Suzu,[1] the little maid, waiting with a little flat wooden tub filled with water, and it was not very long until O Haru San, fresh and smiling, ran back to her room.

Everything looked different. A maid had folded up the pretty flowered quilts and placed them in a neat pile in the wide closet behind the sliding doors. Another maid had dusted with a little paper broom that sounded "tap-tap" as she patted it over the paper doors and the white wood bureau and desk. Suzu came in with the clothing that O Haru San wore only on holidays, and soon she was dressed in her very best kimono with long swinging sleeves and a gold sash.

"Thank you, Suzu!" she said, bowing until her hair danced about her face.

Then she and O Matsu San went to bow "Good morning" to Grandmother, then to Mother, then to each other. After their greetings, they hurried to a room where were placed four little tables in a row. Each had five things on it, delicious brown soup, a dish of white lotus root, a bowl of rice, a plate of fish, and some salted plums. Grandmother and Mother had tea, but O Haru San and her sister were just little girls so they had a cup of hot water with a salted plum in it. Behind each table was a square silk cushion. Grandmother sat on one, Mother came next. The others were for O Matsu San and O Haru San. Before beginning to eat, each one lifted her chopsticks to her forehead and bowing,

[1] *Soo-zoo.*

said, "Thanks for the generous supply of food!" Then they began to eat. O Haru San felt in a great hurry, but she ate very slowly for her mother had always told her that a real lady eats gently and politely.

After breakfast Mother went to see the maid in the kitchen, and O Matsu San arranged some flowers in a vase beneath the roll picture. Even Grandmother was helping to wipe some lacquer bowls with a silk cloth. Everyone was so busy that O Haru San felt lonely. She was glad when Suzu asked her to go with her to the big plaster storehouse to get out the best dishes. O Haru San always liked to go to the big storehouse. It was full of interesting things, all arranged carefully on shelves or in boxes on the floor. So she slipped her feet into the wooden shoes on the doorstep and ran along beside Suzu down the path to the big white storehouse at the very end of the yard.

It was cool and pleasant in the big room. She watched Suzu for a few minutes, then she went to the stairs and looked up. They were very steep and narrow. She took hold of the wooden rail and began to climb up. When she reached the top, she saw a pile of cushions near the little square window. She sat down and looked at a long row of white boxes where the dolls for the Girls' Festival Day were kept. Then she got to thinking what a happy day that always was, and wondering if it would be long before it came again. The window was open and the air was warm. Everything was very quiet—and O Haru San fell asleep.

The next thing she knew, she was opening her eyes. She was much surprised to find herself all alone. She must have fallen asleep! She almost cried—but not quite. Instead, she got up from the cushions and went to the stairs and called, "Suzu!" There was no answer. Then she *did* cry—and very loud. But no one came, so she took hold of the wooden rail and started down the steep steps. She

went slowly and carefully, as she had always been told to do, but she dragged her long sleeves on the dusty steps and cried all the way. Once in a while she stopped to wipe her eyes on her sleeve and to call for Suzu. But no Suzu came. She was all alone in the silent storehouse.

At last she reached the door. It was open, but in front was the little wooden lattice which was always put on the step when the door was open, to keep out rats or cats. It was not high, but it tipped out over the step, and when she tried to climb over, she caught her long sleeve and tore it. Then she fell, and one sandal came off.

It was a very soiled and shabby O Haru San that limped sobbing along the path to the house. Her face was streaked with tears and dust, her hair was blown about. Her dress was pulled all crooked, and the torn sleeve dragged on the ground.

Just as she reached the kitchen door, she heard someone say, "I can't find her anywhere." Then she heard wheels, and the next moment a loud voice gave the jinrikisha man's call, "The Honorable Return!" Her father had come, and she was not there with the others to receive him. O Haru San forgot everything but that. As fast as she could, she ran through the kitchen and along the porch. The next moment she reached the entrance room. Everybody—servants and all—were bowing to the floor, and in the doorway stood her father, smiling.

With a cry of joy, she dashed into the room, but this time she did not forget that she must be polite. Right in the midst of the startled family, she slipped to the floor and made a low, slow bow of great dignity. Then suddenly, with a bound she was in her father's arms.

It was several excited minutes before O Haru San could explain that she had been asleep in the storehouse. Then Suzu crept forward and bowed again and again, saying in a frightened voice, "Please excuse me, little mistress. I

thought you had gone back into the house. Please excuse me."

Grandmother frowned severely at her torn dress and her soiled face, and Mother looked grave, but Father laughed aloud. "We have both come back from a journey, haven't we, little daughter?" he said. "And we are both travel-stained and hungry—all ready for a hot bath and a big dinner."

All the rest of the day was wonderful. O Haru San was so glad to be with her father again, and so happy with the new doll that could shut its eyes, and so pleased with the red-bean rice and whole fish on her little table to celebrate the "honorable return," that it seemed as if nothing in the world could ever have been wrong or unhappy. Her father told them about the new playground, with swings and slides and sand-boxes, that he was planning, for he was a Christian and wanted the children of Japan to have all the healthful, happy things Christian America gave her children.

And when at last she gave her father a goodnight hug and bowed a deep, "Sleep well, Honorable Father," O Haru San crept between the folds of her soft comforts, laid her tired little head on the tea-leaf pillow, and immediately went sound asleep.

SEVENTH PERIOD

During the week the pictures which the children had brought were wrapped, and the package addressed:

MISS ANNIE L. HOWE
22 NAKAYAMATE DORI
6 CHOME
KOBE, JAPAN

For
GLORY
KINDERGARTEN

It was stamped and ready for mailing.

The leader showed the package and asked whether the children knew what it contained. They did. One boy came forward and read the address.

The children were asked whether there was anything else that they might want to send along with the package. A number made suggestions; one was to the effect that they write a letter and send it at the same time that the box was sent. It was decided to do this at once.

The leader went to the blackboard and said that he would write exactly what the children told him to write. He asked that anyone who had a sentence to suggest raise the hand and give his sentence. In this way the following letter was written, every sentence being contributed by one or more of the children:

DEAR FRIENDS IN JAPAN:

We go to Sunday school every Sunday morning. We sing songs. We pray. We give our pennies for the Glory Kindergarten. We hear some stories too. We play sometimes. And we work in our classes.

We are sending you some picture cards. They are pretty. We hope you will like them.

We have eighty-five boys and girls and teachers in our Primary department. Please write to us.

Goodbye,
from the
PRIMARY DEPARTMENT OF THE
SUNDAY SCHOOL IN OBERLIN,
OHIO, U.S.A.

Before the offering was taken, one of the girls read the letter aloud. The leader promised to make a copy of it, and to mail it when the package was mailed. All were pleased and interested.

EIGHTH PERIOD

At the beginning of this period the group recalled what they had done the previous Sunday, and one of the boys read aloud the letter which still appeared on the blackboard.

The leader reported that the letter and package had been mailed, and the children discussed the question as to where they were by this time, and how they would travel to Japan.

Some of the stories that had been told were recalled, and it was decided to dramatize the last story, "O Haru San's Greeting." The leader retold the story in sections, and volunteers played the parts in a simple way. They acted it spontaneously in four scenes: (1) "Early Morning"; (2) "Breakfast Time"; (3) "In the Storehouse"; (4) "The Father's Return."

NINTH PERIOD

The leader said: "Here is a new five-cent piece. Today we shall call it Mr. Nickel. And here is a new cent. We shall call that Miss Penny. Today I shall tell you a story about Mr. Nickel and Miss Penny."

MR. NICKEL AND MISS PENNY

Mr. Nickel was sitting comfortably in the basket on the table in the Church House. He had on a new suit that was so very new that it sparkled all over. It was so new that it was dated "1923." Suddenly he realized that he was not alone. There were many of his own brothers and sisters around him! Some of them had on very much older clothes, marked "1915," or "1908," or even "1896."

Just as he turned to speak to one of his brothers, he

bumped into Miss Penny. "What, you here too, Miss Penny?" he said. "Oh, yes," answered little Miss Penny, "I am here, and many of my family are here too." "How well you look, Miss Penny," Mr. Nickel added; "I see you have on a new copper-colored dress, just as new as my suit. It is marked '1923' too. Who brought you here, Miss Penny?"

"Louise brought me, Mr. Nickel; but so many people brought my brothers and sisters that I can hardly name them all. George brought one, and Mary brought two or three, and Jane and Charles each brought some of them. Who brought you here, Mr. Nickel?"

"Jimmie brought me, Miss Penny. But on the way over I noticed some of my brothers and sisters coming with Susan, and Helen, and John, and Ned. Miss Penny, do you know where you are going? I heard the big lady say that we were going on a great long journey, away over to the other side of the world!"

Just then someone came into the big room, picked up the basket containing Miss Penny and her family, and Mr. Nickel and his family, and carried it away to another room called Church Office. There both families were counted, so that people would know exactly how many of them there were. Then they were put into a big bag with Mrs. Dime and her family, and Mr. and Mrs. Dollar. By that time Mr. Nickel and Miss Penny were very tired, and before they knew it, both had fallen asleep.

When they finally awoke and rubbed their eyes, they heard a loud train-whistle and felt themselves rattling along. Peeping out through a little hole in the bag, they saw the trees and fields and telegraph poles whizzing by. "Where are we?" both called out to the conductor, who happened to be passing. "Why, you are on the train, rushing along toward California," he said.

For three long days they kept going until at last the train stopped and someone said, "Here we are at San Francisco." Mr. Nickel and Miss Penny were tired after their long journey, and so glad to get out into the air. It seemed scarcely any time, however, until they were carried up a long gangplank, and put on to a big boat that men called an "ocean liner." "I hope I don't get seasick," said Miss Penny. "You'll be on the water a long time," said Mr. Nickel; "as much as three weeks, I think. You remember those boys and girls who brought us to the Church House said that we were going all the way to Japan!"

Sometimes the ship rolled and tossed on the waves. Sometimes they looked out and saw great fish, or another boat far away. Finally, after three long weeks, they came to land, and after a while they were taken off the ship at a seaport in Japan. Even then their journey was not at an end. They traveled again until they came to a place with a long funny name, Okayama. As they went along they came to some dirty streets where some very poor people lived. Mr. Nickel saw how much they needed clothes, and how many of them looked sickly, and he said, "Miss Penny, I should like to stop right here, and see if I cannot help these boys and girls." Just then they saw a big sign that said, "Hakuai-kwai," which means "The Loving-All Institute." "Maybe this would be a good place to stop and help those people," said Mr. Nickel. "No, you had better not stop here," Miss Penny answered, "because you know the boys and girls who sent us told us to go to the Glory Kindergarten."

Just then they noticed that Mrs. Dime and her family, and Mr. and Mrs. Dollar were preparing to get off. "This is where we go," called Mrs. Dime. "The older children in the Church House told us to come here to Hakuaikwai, to buy medicine for sick children in the hospital, and bands of cloth for mothers to use to tie their babies on their backs, so that

they can carry them as they go about. Goodbye, Miss Penny! Goodbye, Mr. Nickel! Goodbye, all! You go on to Glory Kindergarten, but we are going to stop here." "Goodbye," called Mr. Nickel and Miss Penny together.

On and on they went until they came to another town. At last they arrived at a little building with a sign outside that said, "Glory Kindergarten."

"Hurrah," said Miss Penny, "here we are!"

"This is the place they told us to come," answered Mr. Nickel. "What a long time it has taken us to reach here! I am so glad to be here at last!"

Just at that moment, someone came hurrying out to meet them. She said that her name was Miss Howe. "We are so glad to see you, Miss Penny and Mr. Nickel," she continued. "You have come on a long journey. And I am so glad to see that you have brought so many of your brothers and sisters with you. Miss Penny, will you come with me, and bring all the members of the Penny family with you? Let me show you what you can do for Glory Kindergarten."

Miss Howe took the Penny family to a great store, and the man said, "What a fine big Penny family that is! If you will give them to me, I will give you some pencils, and some colored paper, and some sets of blocks for Glory Kindergarten."

Miss Howe was glad, because she wanted blocks, and colored paper, and pencils for the Kindergarten.

Then she went back and found Mr. Nickel and his family. "Mr. Nickel," she said, "will you come with me, and bring all your brothers and sisters with you?" Miss Howe took all of the Nickel family to another store, and the man at the store said, "If you will give me the Nickel family, I will give you a blackboard, a sand-table, and some big pictures for Glory Kindergarten." Again Miss Howe was glad, because she needed a blackboard, a sand-table, and more pictures in the Kindergarten.

One day Mr. Nickel found himself near Glory Kindergarten, and he slipped up to the window very quietly, and looked in. There he saw all the little Japanese children. Some of them were drawing on their new blackboard; some were looking at pictures; some were playing with blocks; others were making something on the sand-table; still others were cutting forms out of the pretty colored papers. Just then Mr. Nickel noticed Miss Penny peeping in at the next window. When they saw each other they both laughed.

"I'm so glad we came over here," said Mr. Nickel; "if we had not come, the children in Glory Kindergarten would not have these lovely things to play with."

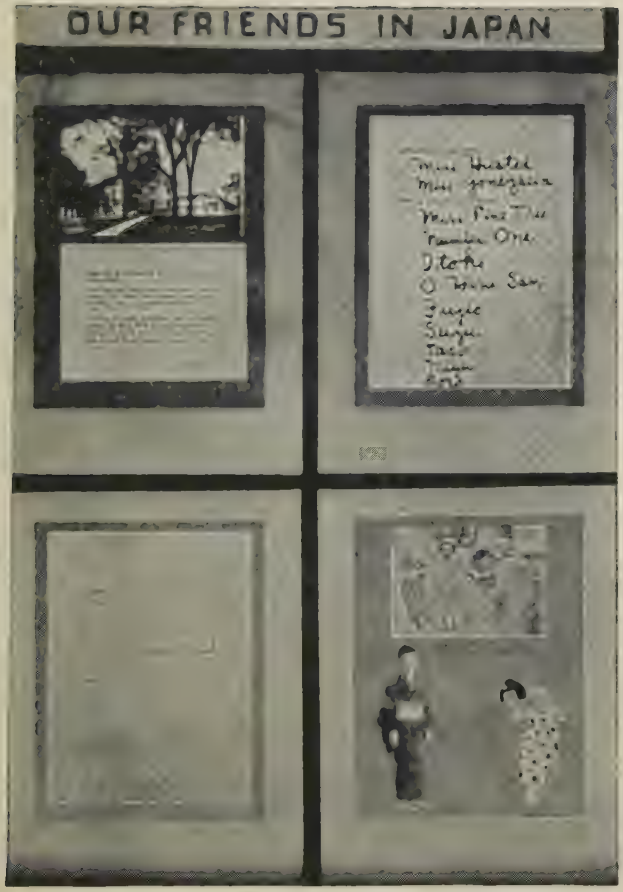
"But since we have come," Miss Penny answered, "they have the same kind of lovely things in their rooms here that we used to see the children have back in America."

"Hurrah for the Glory Kindergarten," shouted Mr. Nickel.

And Miss Penny answered, "Hurrah for the boys and girls back home!"

TENTH PERIOD

On this Sunday morning the leader brought a visitor, whom he introduced to the children as Miss Husted, who had often been at the Glory Kindergarten and at other schools in Japan, and who knew many little Japanese children. For fifteen minutes she conversed with the children, taking them on an imaginary trip to a Japanese Sunday school, and telling them, or doing with them, the things that they would do over there. The children were much interested in all of this, and it was suggested that they now had another name to add to their list of friends of Japan.



OUR FRIENDS IN JAPAN
(A Primary Department chart)

ELEVENTH PERIOD

The leader came to the meeting of the group with materials out of which to make a chart: a piece of mounting-board; paste; and five sections prepared, or partially prepared, for the making of the chart. He hung the mounting-board in front of the group so that all could see it. He then displayed one prepared section, a picture of the church and the church-house mounted on a piece of bogus paper, with a typewritten statement regarding the picture. One child read what was written. Another applied the paste, and the first section was mounted on the mounting-board.

The second section was displayed. On a white sheet of paper only two lines were written, and there were blank spaces. A child pasted, and this section was also mounted. Another child read the two lines: "Our Visitors from Japan," and "Our Friends in Japan." The leader took a black crayon and asked what to write under each of the headings. The children very readily responded. Under the first heading the leader wrote, as he was bidden, "Miss Husted," "Miss Yonezawa." Under the second heading the leader wrote, as the children suggested the names, "Miss Pine-Tree," "Number One," "Itoko," "O Haru San," "Fujio." Someone suggested "Miss Penny" and "Mr. Nickel." Others at once said: "No, they are not real people." The leader called for a vote, and the majority voted to omit those two names because they were the names of make-believe people, and they wanted to include in this list of their friends only those who were real people.

The third section was displayed—a drawing of a little package, addressed and stamped; there was also a typewritten statement regarding the package of cards that had been sent to the children of the Glory Kindergarten. One child described the picture; another read what was written; another pasted; and this section was also mounted.

The fourth section included pictures of the children of Glory Kindergarten, their teacher, and a Japanese child with a baby strapped on to her back. The children were interested in these pictures, and two of their number pasted them on to the chart.

The fifth section bore the title, "Our Friends in Japan," and this was put in its proper place.

The chart was then complete. It was hung in front of the room, to remain there as a record and a reminder of the children's efforts in behalf of their little friends of the Glory Kindergarten in Japan.

TWELFTH PERIOD

On this Sunday, one week before Christmas, the leader told a Christmas story of child life in Japan. At the children's desire the names of the characters in this story were added to the other names on the chart.

2. HELPING OTHER CHILDREN IN AMERICA

FIRST PERIOD

The leader opened the period by conversing with the children about their last project, which had been brought to a close on the previous Sunday.

He then told the children that he had some pictures of children in different parts of our own country to show them. He brought out fourteen pictures mounted on cardboard, and the group looked at them and commented upon them. The leader then wrote on the blackboard the names of the various groups represented in the pictures, as the children suggested them. He wrote: "American Indian Children," "Children in a New Town Out West," "Negro Children in the South," "Children in Alaska," "Children in City Slums," "Children in Porto Rico," "Children Who Live in Wagons or Tents," "Children in the Mountains of the South." They discussed what they might do, and finally voted that for a while they would like to hear stories about some of these groups of children, learn how they lived, and use the money they brought each Sunday for doctors, or better homes, or churches, or schools, or Sunday schools for these boys and girls.

In that way the project for the quarter was determined. (The money contributed was later sent to the denominational board doing work among these groups, with directions as to its assignment, but the name of that board was not mentioned to the pupils.)

SECOND PERIOD

(In order to bring a vivid picture of one of these groups of children before the pupils, the leader told the story, "How Sis and Johnnie Helped the Sunday-School Man," dealing with life in the mountains of the South.)

HOW SIS AND JOHNNIE HELPED THE SUNDAY-SCHOOL MAN[1]

"Oh, Sis, Sis," called Johnnie, "I'm sure the chestnuts are beginning to fall."

"Now Johnnie," I said," Mammy told us to come right straight home from Grandpap's! You know she did."

"But, Sis, we can go home by way of the spring and get there almost as soon and pass the chestnut trees by the way. That was a sure-'nough frost last night. Aw, come on, Sis!"

I wanted those chestnuts just about as much as Johnnie did, so I went with him as far as the old rock, and then I thought of Mammy and how worried she'd be if we didn't get home by sundown, so I called Johnnie back. "I'm a-going home," I told him.

"Aw, Sis, Mammy won't care," and Johnnie began to cry, but I kept right on the path and Johnnie came behind me.

Suddenly I stopped, for right through the bushes I could see a man. He was dressed in strange kind of clothes, and I saw in a minute that he had hurt his foot so he couldn't walk. It seemed like he was trying to find a stick big enough for a cane, but there wasn't any on the path.

"Come on, let's run!" whispered Johnnie—Johnnie's most two years younger than I am.

"Wait!" I whispered back.

Just then the man gave a groan and sat right down on the path facing us and took his foot in his hands. As soon as I saw his face, I wasn't afraid any longer even if he was a stranger. I came a little through the bushes and said, "Howdy!" And Johnnie screwed up his courage, and he said, "Howdy," too.

[1] By Anita B. Ferris, in *Young Americans: Picture Stories*. Copyright, Missionary Education Movement of the United States and Canada. Used by permission.

"Howdy!" replied the stranger man smiling. "I certainly am glad to see a little girl and a boy too. I think the heavenly Father must have sent you right here."

"No, stranger," I answered, "it was Mammy. She told us to come right straight home from Grandpap's by the shortest way."

"Oh, then your home is near?" he asked.

"Just down in the hollow," broke in Johnnie. "Just down there, stranger," and Johnnie pointed with his brown finger.

"Then will you help me walk down there?" he asked me. "I am afraid with this sprained ankle I'll never reach my journey's end tonight. Perhaps I may borrow a little girl for a crutch and a boy for a cane."

So all the way down the path we helped the stranger. We had to walk awfully slow, and sometimes we had to sit down and rest. And then, when we were near the house, Johnnie ran ahead and got Daddy.

While Mammy cooked the corn pone and fried the bacon in the fireplace for supper, the stranger man told Johnnie and me and little Lizzie stories, and he gave us each a pretty picture-card. We had never had one in our whole lives before. He said they were Sunday-school picture-cards, and he asked Johnnie and me if we had ever been to Sunday school.

"Sunday school!" said Daddy, "Why stranger, there's never been one in these parts."

And then Mammy called us to supper. There was no extra cup for the stranger, so I gave him mine, and Johnnie and I drank together.

"Tell us more about the Sunday school," begged Johnnie.

And the stranger man told us how he was sent through the mountains to see if Sunday schools couldn't be started where there weren't any at all.

Couldn't we have one right here, Sunday-school man?" I asked, while he put his arm around me and drew me close to him.

"Are there more boys and girls here beside you and Johnnie and Lizzie and the baby?"

"Oh, heaps!" exclaimed Johnnie. "There's five at Sanderson's—"

"—and eight at Miller's—" I said.

"—and ten at the Cole place," added Mammy.

"Then let's begin tomorrow," coaxed Johnnie. "It's Sunday, you know."

"But where could we hold the Sunday school?" asked the Sunday-school man.

"Well, I reckon," said Daddy, "you-all might have it right here." And then we clapped our hands.

"But how will all the other boys and girls know we are going to have Sunday school?" smiled the Sunday-school man.

"We'll run and tell them!" cried Johnnie and I together.

"The very first thing in the morning," I added.

That night Johnnie, Lizzie, and I slept on the floor, so the Sunday-school man could have our bed, but with the very first bit of light we were awake and ready to call all the boys and girls of our mountain to Sunday school.

Sure enough, all the Sanderson and Miller and Cole children came that afternoon, and their daddies and mammies too, and the Sunday-school man told us beautiful stories and showed us great big pictures which he took out of his pack. And then afterward he talked with Daddy and all the other men, and they allowed they could build a Sunday school out of logs, and maybe then later, if the Sunday-school man helped, they might get a school-teacher to teach in the Sunday-school room during the week, and we-all children could go to school and learn to read out of the Bible ourselves.

And the Sunday-school man said he'd come the next week and every week.

The next morning when the Sunday-school man rode away on neighbor Jackson's mule, we all came out to see him off. Daddy sat on the porch, Mammy held the baby up, and Johnnie, Lizzie, and I stood by the post. He waved good-bye to us, and we all smiled and waved too, because we knew he was coming again.

But just suppose now, that Johnnie and I hadn't come straight home from Grandpap's as Mammy told us!

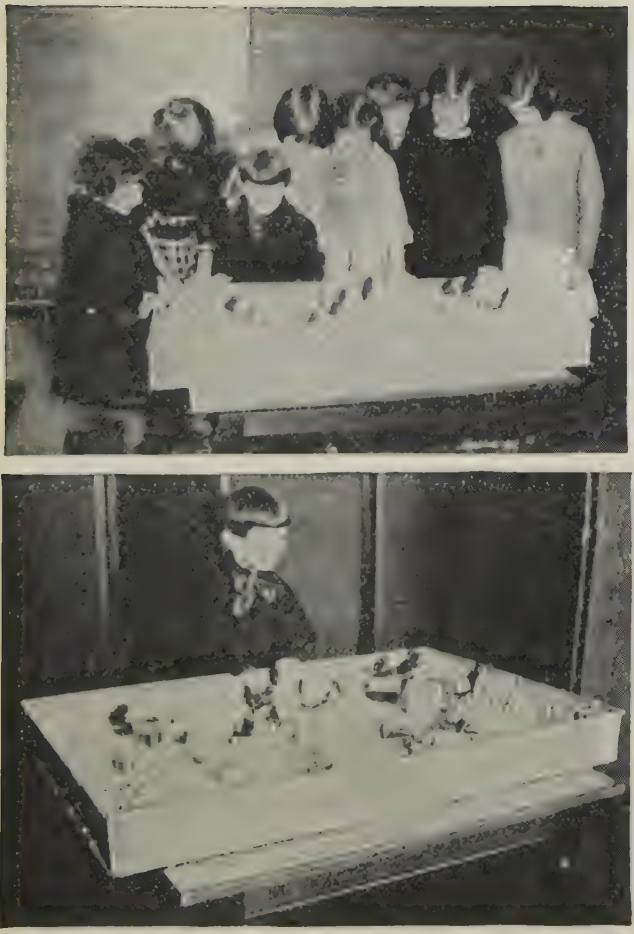
THIRD PERIOD

The leader told a story, "Sis at the Pleasant Hill Academy," based upon various descriptions and stories about that school in Tennessee, secured from the American Missionary Association. The story was partly imaginary, but indicated how one of the characters of the preceding story might have realized her ambition to attend school. The interest of the children was very genuine, and they decided that the particular group of children in America for whom they would like to give their money for a while were those at the Pleasant Hill Academy.

FOURTH PERIOD

Before the beginning of the session the leader had placed a sand-table in the center of the Primary assembly-room. He brought with him some small artificial trees and houses made out of colored paper.

He asked about the stories of the two previous Sundays, and the children remembered them well; two children told parts of them briefly. It was then suggested that on the sand-table they might make the



PLEASANT HILL ACADEMY AND THE TENNESSEE MOUNTAINS ON THE SAND-TABLE

place where Sis lived, other mountain homes, and the school to which she went. The leader retold parts of the story, and as he did so the children nearest the sand-table illustrated what was told. First, they made the mountains out of the sand. Green trees were put in at appropriate places. Sis's one-room cabin was put in. Her friend's one-room home was placed, and other cabins too. A trail was made through the mountains, and finally the buildings of the Pleasant Hill Academy were added—a boys' dormitory, a girls' dormitory, a school building, etc. When the mountain scene was finished on the sand-table, one girl retold the story of Sis from the beginning. This she did very well.

The children then made their offering as usual, and to impress upon them the fact that it was to be used for the Pleasant Hill Academy, the baskets were placed on the sand-table, near the Academy buildings, and the children marched by, depositing their money as they passed.

By having some of the children seated and others standing, it was possible for all to see everything that was done, although there were sixty or seventy in the group.

(This may be considered the conclusion of a subproject within the larger project; on the following Sunday the interest was directed toward another group of children in our own country.)

FIFTH PERIOD

Beginning with the fifth period the leader turned attention toward American Indian children. He told a

story of Indian boy life, and showed appropriate pictures. It was also suggested that as many as could, bring pictures of Indians and Indian life on the following Sunday.

SIXTH PERIOD

In order to preserve and display the pictures that it was hoped the children would bring, the leader brought mounting-board for a chart, paste, bogus paper, and crayon. He also brought a number of Indian pictures to supplement what the children might bring.

After the chairs had been drawn close together, the leader called for the pictures. Only a very few children had remembered! These showed their pictures, and they were discussed, along with those which the leader had brought. Some of the children then selected appropriate pictures and pasted them on the mounting-board, one child taking a strip of bogus paper and printing on it "Indian Pictures," for a title. When the chart was completed, it was hung on the wall in front of the room, and the leader talked with the children about the pictures and how they depicted Indian life and Indian homes and occupations.

The leader promised to tell a story on the following Sunday about a little Indian girl nine years old.

SEVENTH PERIOD

A few weeks before this date the leader had received a letter from a woman interested in the Santee School for Indians in Nebraska. In this letter she had asked whether anyone might be willing to help a little Indian girl, nine years old, who had neither father nor mother,

and who was at the Santee School. The leader had written and secured more information about this little girl, R— M— B—. This information, together with some study of the Sioux Indians and the Santee School, made it easy for the leader to tell a story on this Sunday about R— M— B—.

He told about this little girl and how she had lived as a small child; about the death of her mother and father, and her good fortune in being able to go to the school for Indian boys and girls at Santee; about her welcome there, and her happy days in the house in which the girls lived, called "Birds' Nest"; and about all the things she did at the school. He told also about the letter he had received asking whether he knew of anyone who would like to send some little presents to R— M— B—, and that he had replied, saying that he would ask the boys and girls in the Primary Department how they felt about it. This friend, he said, had written that any little nine-year-old Indian girl would like so much to receive a scrapbook, handkerchiefs, a doll, lead pencils, a writing-tablet, marbles, pieces of cloth for sewing, needles, thread, a thimble, or other things of that kind.

He called for an expression from them, and all were enthusiastic about sending a box. They decided to bring what they wanted to send on the following Sunday.

When the offering was taken, it was agreed that for a while the children in America whom the Primary group would help would be the little Indian children at Santee, including R— M— B—.

EIGHTH PERIOD

During the week some of the teachers had talked with their children about the box for the little Indian girl.

On Sunday the leader asked how many remembered the name of the little girl of whom they were talking the previous Sunday. Practically all of them did, and told her name without hesitation. When asked who had remembered to bring something for the "surprise box," about half of the children raised their hands.

First the children of the first-grade classes came forward with their gifts. The leader held up each article as it was handed to him, and spoke of it appreciatively while all looked at it. The gifts were then laid out on a table. The children of the second- and third-grade classes then came forward and brought their gifts in a similar way.

One child asked whether those who had not brought things might do so the following Sunday. When asked whether there were others who would like to have the box wait for their gifts, almost all of those who had failed to bring anything raised their hands and said they would like to have another chance. It was therefore so decided.

The leader then brought out some sheets prepared for a chart; there were four of them, each about 6×9 inches. The first contained a digest of the story told the previous week. One of the boys volunteered to read it:

R— M— B—

R— M— B— is a little Indian girl nine years old. Her

name does not sound like an Indian name, for the Indians usually have such names as Spotted-Horse, Sitting Bull, and Runaway Fox.

When R— M— was a baby, she was carried on her mother's back, just as every little papoose is carried by the Indian mother. She lived in a tent or wigwam, for that is the kind of home that people of her tribe live in.

Something very sad happened. R— M—'s father and mother died, and she no longer had any real home of her own. One day, however, she was asked to go to live at a wonderful Indian school at a place called Santee.

R— M— was very happy when she arrived at Santee. Other little Indian girls welcomed her to her new home. "You will live in Birds' Nest with us," they said. "That is a funny name," said R— M— B—; "what is Birds' Nest?" "Birds' Nest is the house where all the little girls live," they answered; "it is lovely; you will like it there."

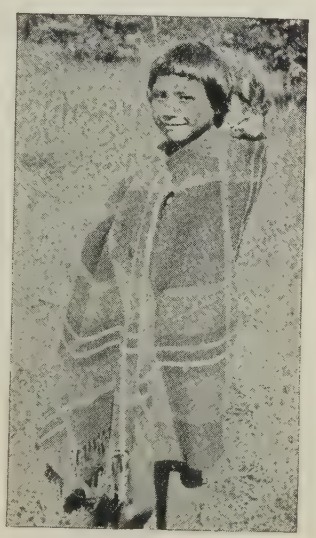
So R— M— lives in Birds' Nest with the other little girls at the Santee School, and she is very happy.

The second sheet was called "R— M— B—'s School," and had six pictures of Santee pasted on it. The third contained more pictures of the Santee School and surroundings. While the offering was taken, two of the children held these sheets so that others could see them at close range as they marched by.

NINTH PERIOD

When the leader entered he was carrying a large box containing the articles which the children had brought the previous week. They did not need to be told what it contained; they remembered; for they were deeply interested in the presents they had brought.

When the children were reminded that the sending of the box had been delayed at their request, twelve or fifteen boys and girls indicated that they had remembered to bring their gifts on this Sunday. They brought them forward as the children had done the previous week. These additional articles were piled into the big box, after all the children in the room had seen them.



OUR LITTLE INDIAN FRIEND AT SANTEE

It was agreed that the box should be mailed during the week, and also that it would be appropriate to write a letter to the little Indian girl who was to receive it. They wanted to write it immediately. The leader wrote on the blackboard what they told him to say. Each child who had a suggestion to make stood up and said whatever sentence he thought ought to be included. In this way the following letter was composed by the children and written on the board:

DEAR R— M—:

We have sent you some toys, and hope you will like them. We have sent you lots of cloth to make doll-dresses.

There are tablets, and pencils, and crayons in this box too. We have sent needles and thread too.

How are you? We hope you are happy in Birds' Nest. We have been talking about you. We would like to see a picture of you. We hope you will keep well and happy.

Goodbye,
from

PRIMARY SUNDAY SCHOOL

OBERLIN, OHIO

It was understood that a copy of this letter would be mailed during the week, and the hope was expressed that R— M— might answer the letter sometime, and perhaps send her picture.

(During the week the box and the letter were sent. Without mentioning the matter to the children, the leader also wrote a letter to the principal of the Santee School, explaining to him what the children had done.)

TENTH PERIOD

It was reported that both box and letter had been mailed. The children hoped that R— M— would answer their letter!

The leader told a story about other children in this country, a boy named Kenneth and some of his friends who lived in a new town out West, and whose efforts resulted in a church building for their community.[1]

[1] "How Kenneth Won His Church," from *Young Americans: Picture Stories*, by Anita B. Ferris, published by Missionary Education Movement of the United States and Canada.

ELEVENTH PERIOD

The children recalled the names of all the boys and girls in this country about whom they had been hearing in recent weeks. They named them over, and called them their new friends. They wondered whether the little Indian girl had received the box, and when she would write and tell them so.

The leader told a story about a little colored boy down South who by hard work and earnest effort finally succeeded in going away to school.[1]

TWELFTH PERIOD

The leader announced that during the week he had received a letter. At once they all guessed, "R— M— B—." They were correct. The leader read the letter:

SANTEE, NEB.
March 20, 1924

MY DEAR FRIENDS:

I thank you for all those nice things you sent to me I never know you but I sure think you like me because you remember me and sent me all those nice things. I like everythings and I sure thank you for the little bureau. It is so cute—I gave some of the pretty pieces to the other girls and then we all sew for our little dolls sometimes, and then we play dolly house; There are 22 little girls in this "Birds' Nest." We all have work to do and my work is getting the coal and then I sure have to scrub. I like to stay here and I like to go to school sometimes. How are you getting along? All of us are well and we have lots of fun on the giant stride.

[1] "Chris' mus," from *ibid.*

Some of us learned to say lots of Bible verses and we are going to get Testaments I sure will like mine.

Your friend,
R— M— B—

This letter pleased the children. The leader then showed what had been inclosed: two pictures of R— M— B—. These gave them particular delight. They discussed how they might preserve the picture and letter, and decided to make a chart to put on the wall of their room with their other charts. Foreseeing this possibility, the leader had the materials at hand, and they proceeded to make their chart, which they marked "Our Indian Friend." The first unit contained R— M— B—'s letter and picture, and a statement about the letter and box which the group had sent to her. The second, third, and fourth units included pictures of the Santee School and the story of R— M— B—, as described under the heading "Eighth Period." These sheets had been preserved by the leader during the four weeks since they had been made and used. The completed chart was placed upon the wall as a reminder of their new friend—the nine-year-old Indian girl, R— M— B—.

THIRTEENTH PERIOD

The leader placed four chairs in a semicircle in the front of the room. He told the children that they might imagine a big blazing fire in an open fireplace in front of the chairs. The seats were for the four members of the family in the story which he was about to tell. He took his seat in one of the chairs, and told the story, "The House of Friendship."

OUR INDIAN FRIEND
(A Primary Department chart)

THE HOUSE OF FRIENDSHIP[1]

When Father came into the living-room of their nice home in ———, he found Mother seated before the open fire, and next to her, Ruth. Robert came in and sat down too, so Father took the chair between Ruth and Robert. There they all sat, watching the cheerful blaze in the open fireplace.

They could hear the whistle of the wind and the beating of the rain outside!

"How lovely to be inside," said Ruth; "and to be alone by ourselves on a night like this—alone in our own home of love and friendship."

"Who is in your house of friendship, daughter?" her Father asked, after a pause.

"Why, you and Mother, and Robert and I—of course."

"I believe your house of friendship has more in it than that," Father suggested; "suppose as we sit here looking into the open fire we watch the flames and imagine we can see others in our house of friendship. We can take turns telling whom we see."

"Let me be first," Ruth answered with enthusiasm. "I think I can see a little girl walking in the woods; her brother calls her Sis. They are walking up to a man who is hurt. Now they are helping him to their log-cabin in the mountains. Now they are running through the woods in the early morning to announce the new Sunday school. Now they are bringing a girl named Mary Ella. Johnnie and Sis and Mary Ella are in my house of friendship, because I gave something to help them go to school down in their mountain home."

Then Robert spoke: "I think I can see a little Indian boy named Jimmie Spotted Horse, running across the desert

[1] The idea involved in this story is found in a number of other stories and projects, some of them using the same expression, "House of Friendship."

chasing another boy named George Runaway-Fox. It must be lonesome out there! They're in my house of friendship."

"If you can see little Indian boys, I can see a little Indian girl," said Mother. "She is living in a house called 'Birds' Nest,' and she has no other home to go to. I know she is in our house of friendship because Robert took some marbles, and Ruth took some needles and pieces of cloth, and Father and I sent some crayons for the box the boys and girls sent to her a while ago."

"I see some others in my house of friendship," Robert broke in; "they are in a railroad station, trying to have a Sunday school there. One is named Kenneth, and there is another whose name I forget, but I like them, because they are the kind of boys who really do things."

"What is that I see standing up on his hind legs?" Father began, slowly; and they thought he must be joking. "Why, he is looking into a schoolhouse window! That must be Chris'mus."

"Now Father, we can't have a pig in our house of friendship!"

"Well," Father answered, "if I cannot have Chris'mus, I'll put in Abraham who owned the pig, and his little brother Bennie, and his sister. They're in my house of friendship. It seems to me that we are getting a big family into our house."

"Some of them are children in the West," Mother continued, "and some are from the mountains of the South; some are colored children; and some are Indian children. But all of them are in our house of friendship."

And Father added: "We have a very happy home, we four; but I am glad we have others besides ourselves in our house of friendship."

"So am I," said Ruth and Robert in the same breath.

CHAPTER VII

PROJECTS IN THE JUNIOR DEPARTMENT

This chapter, like the preceding one, is devoted to a record of projects actually carried out. It represents neither the ideal nor the theoretical, but the actual. It records friendship enterprises of fourth-, fifth-, and sixth-grade children.

1. OUR FRIENDS IN THE SOUTHERN MOUNTAINS

FIRST PERIOD

Two weeks before this Sunday the leader told the children a story about some children of the southern highlands; he then described the country in which they lived, and told about one of their schools.

On the following Sunday he told a story about the American Indians, making clear some of their needs and certain friendly efforts to meet those needs.

These stories were intended as a preparation for the children's decision as to the cause to which they might contribute their money during the spring. On this Sunday, therefore, they made their decision. The leader asked for suggestions from the group, as to the friendship interest they might want to make their own for the coming quarter. One child suggested the people of the mountains of the South, and especially the Pleasant Hill

Academy. The story of two weeks before had brought that interest clearly before them. Another suggested the Santee School for the American Indians. That, too, was to be expected, and the children were able to give good reasons for their suggestions. Another proposed China. The leader asked, "Who in China? What about China?" The child had no idea. Another child volunteered the thought that China was a good place to help because people needed to be taught how to be clean. Although the reason seemed rather unsatisfactory, that was added as a possibility. Another suggested the suffering people of Armenia. He did not have a very clear idea of the need, but he felt a vague sympathy for the people in Armenia because he knew that they had suffered very much.

The four suggestions were written on the blackboard before the group. Three of the older boys were appointed tellers. They passed ballots and pencils and all voted. The ballots were then counted, showing the following results:

Santee School for Indians	17
Pleasant Hill Academy in southern mountains	32
China	8
People of Armenia	3

One teller announced that since the school in the southern mountains had a majority, or over half the entire vote, it would be their friendship interest for the quarter.

SECOND PERIOD

The leader made a talk about using the contribution envelopes regularly. It ought to be stated that the

children had been using envelopes something less than a year, and that their doing so was a matter of their own decision.

On the blackboard the leader drew a thermometer with eighty-one spaces, the number of pupils who had had envelopes the previous quarter. These spaces he divided, indicating that ten were cold, twenty-five chilly, nineteen warm, and twenty-seven hot. This characterization had to do with the question of regularity in their use of the envelopes.

The new quarter's envelopes were then distributed quickly. During the week the envelopes had been stamped to indicate the cause voted on the previous Sunday. The group then read in unison what was printed on the envelopes. The number and the date were omitted, and they read the name and location of the church school, and the following:

JUNIOR DEPARTMENT

This offering, by vote of the members of the department, is to help our friends of

PLEASANT HILL ACADEMY

Plan to make your gift to this cause regularly and generously.

If you must be absent bring two envelopes the following Sunday.

Each class then elected a representative to serve on a committee to plan the friendship program for the quarter. The names of the representatives were announced, three boys and three girls, and a time was set for their committee meeting with the leader.

The committee meeting.—At the time set five of the six members of the committee met with the leader to plan the program. Different ones made suggestions as to what they might appropriately do, but progress was slow, as is to be expected with children of that age. They finally agreed upon the following schedule:

April 6: Reading, "Mallie's Chanct" (a story of the southern mountains which some of the sixth-grade children had dramatized two years earlier) ..... B— H—
April 13: Talk on the people of the southern highlands, by one who has lived among them.. Mr. M—
April 20: Easter. Friendship period to be omitted
April 27: Story ..... M— C—
May 4: A description of the Pleasant Hill Adacemy U— M—
May 11: A play showing the life of our friends in the southern highlands..... Representatives of sixth-grade classes
May 18: Making and showing a chart descriptive of this enterprise..... Fifth-grade girls
May 25: Emergency period for the leader to use in some way

THIRD PERIOD

"Mallie's Chanct" was read by one of the girls, B— H—, as planned by the committee. This story is found in *Everyland*, for April, 1920.

FOURTH PERIOD

The order was changed, and M— C—, a fourth-grade girl, told a story about child life in the southern highlands.

FIFTH PERIOD

In accordance with the committee's plan, the friendship program was omitted on Easter Sunday.

SIXTH PERIOD

The man who was asked to speak could not do so, and it was not possible to secure a substitute. The sixth-grade children withdrew from the rest of the group and worked on their play.

SEVENTH PERIOD

U— M—, a fifth-grade boy, gave a good talk, describing the Pleasant Hill Academy, to which the department was giving its money. This Academy is supported by the denomination with which this church is affiliated, and information about it was secured from pamphlets and from a denominational magazine.

EIGHTH PERIOD

Ten boys and girls of the sixth-grade classes presented to the rest of the group a little play which they had worked out in three meetings or rehearsals: "How Dreams Come True."[1] It ought to be kept in mind that this was not prepared by an adult for children to use, but is the work of the children themselves. When they presented the play, it had not been written out; afterward members of the group put it into written form from memory.

[1] This informal dramatization is based upon the story, "How Dreams Come True," by Mrs. M. Louise Ford, published by the American Missionary Association. The dramatization is the work of sixth-grade children, under the direction of Mrs. A. H. Bartter. Another interesting dramatization of the same story may be found in the *Pilgrim Elementary Teacher* (August, 1924), pp. 321–23.

HOW DREAMS COME TRUE

ACT I

SCENE: In front of Minervy Bent's hut.

CHARACTERS: Mrs. Bent, Ben Bent, Mr. Bent, Minervy Bent, Lydia Bent.

[MRS. BENT *comes from hut.*]

Mrs. Bent: Minervy and Lydia, come out here.

[MINERVY *and* LYDIA *come from hut.*]

Minervy: What do you want, maw?

Mrs. Bent: Minervy, you go hoe the garden. Lydia, you get the pan of potatoes that's in the hut. [MINERVY *starts off L.* LYDIA *gets potatoes and sits C. R. to pare them.*] Minervy, where did you put my quilt-frame last night?

Minervy [*calling back*]: Oh, it's there in the back of the hut.

[MRS. BENT *gets her work and sits down.* BEN *and* MR. BENT *enter.*]

Ben: Say, ain't it 'bout time to go to the clearin'?

Mr. Bent: Got a lot o' work today; maw, you got my lunch ready?

Mrs. Bent: I'll go git it.

[MRS. BENT *goes into hut.*]

Ben: We'd better git a lane fixed if we are goin' to git some cattle.

Mr. Bent: When do you think we can afford some cattle?

[MRS. BENT *comes out with basket.*]

Mrs. Bent: Here's your lunch.

Mr. Bent: Won't be back till late tonight. We got a lot o' work to do down to the clearin'.

[*Exit.*]

"HOW DREAMS COME TRUE"
(Scenes from a dramatization by sixth-grade girls and boys)

ACT II

SCENE: In front of Sam Ella Lyson's cabin. Glass window and flowers distinguish it from the cabin of the first act.

CHARACTERS: Joe, Peg, Sam Ella Lyson, Mrs. Lyson, Mr. Lyson.

[JOE *sits L. F. sharpening knife. Whistle is heard.* MINERVY *enters from left.*]

Minervy [*calling*]: Hoo, hoo, Sam Ella!

[SAM ELLA *runs out of the cabin.* PEG *comes out and sews.*]

Sam Ella: I've got the best news to tell you. I'm going to Pleasant Hill Academy!

Minervy: How's that come?

Sam Ella: A man and woman was ridin' up the path; right out here the hoss stumbled, and she fell off over his head, 'n she didn't open her eyes for a *long* time.

Minervy: Was she dead?

Sam Ella: No. We brought her into the cabin. She wasn't able to go with Mr. Heald, and she stayed here for three days!

Minervy: With that glass winder? Where did you sleep?

Peg: I slept out under the pines.

Joe: And we went to the barn.

[MINERVY *sighs and looks sad.*]

Minervy: With all them glass winders! 'n two girls sleepin' in a room.

[MR. LYSON *comes out. At the side he shows* JOE *how to sharpen a knife.*]

Sam Ella: 'n the next day she showed us all about the flowers, bees, and cocoons.

[PEG *runs into the cabin to bring a cocoon. They all exclaim about it.*]

Sam Ella: But, oh, I'm goin' to the 'cademy!

Minervy: But how 're you goin' to git the money?

Sam Ella: Maw's makin' quilts, 'n Miss Heald said they used 'em up north for kivers, 'n curtains, 'n things.

[MRS. LYSON *comes out of cabin working on one.*]

Oh, here's maw with one now.

[*All look at it.*]

Mrs. Lyson: I'm so glad I can help.

[*She comes to C.*]

Mr. Lyson: Sam Ella, you better be gettin' to work. [*To* MRS. LYSON:] I'm goin' out to chop wood.

Minervy: Guess I'd better be a-goin'.

Sam Ella: Oh, ain't you glad I'm goin'?

[MINERVY *leaves stage.* SAM ELLA *goes into the hut.*]

ACT III

SCENE: In front of Minervy Bent's home.

CHARACTERS: The same as in Act I.

[MRS. BENT *comes from the cabin and sits down.*]

Mrs. Bent: Lydia, get busy and sweep that floor.

[LYDIA *comes from the cabin with her broom.* MINERVY *enters looking very sad.*]

Mrs. Bent: Well, what's the matter, Minervy?

MINERVY [*dropping down by her mother's side*]: Oh, Sam Ella's goin' to that 'cademy, and I want to go too!

Mrs. Bent: Well, they got a glass winder, and more money than we have. I like to have you go, but you can't.

Minervy: But couldn't you make quilts, the way her mother is?

Mrs. Bent: Well, I need my time and money for something else.

[*Enter* BEN *and* MR. BENT.]

Ben: What's the matter, Sis?

[MINERVY *runs off, weeping.*]

Mrs. Bent: Well, Sam Ella's goin' to the Pleasant Hill 'cademy, and Minervy wants to go too, and she can't.

Ben: Why not?

Mrs. Bent: Why not? Because we haven't the money to send her!

Ben: Minervy is as likely a girl as anyone, and I don't want her to merry some "hic" around here and never have a chance. I'm goin' to help her out. I'm goin' to give her the money to go to school with, that I got when I was in the army.

Mrs. Bent: Oh, but Ben, you want to use that for somethin' else!

Ben: Well, that's somethin' else, ain't it?

Mrs. Bent: Oh, Lydia, run tell Minervy.

[LYDIA *gets* MINERVY, *and they enter.*]

Minervy: Maw, can I really go to that 'cademy and get a edication?

Mrs. Bent: Yes. Ben is goin' to give you the money he got in the army.

Minervy: Oh, I am *so* glad! *Thank you!* [*Looking at* BEN.]

Mr. Bent: Well, if Minervy is goin' to school, we all better get to work.

[*The end.*]

NINTH PERIOD

In accordance with the committee's original plan, at this session the fifth-grade girls presented a chart illustrating this unit of work. On the chart were pictures and descriptions of Pleasant Hill Academy, and a record of the children's programs.

2. HELPING CHILDREN OF THE "LOVING-ALL INSTITUTE" OF JAPAN

FIRST PERIOD

The leader asked the children to recall the friendly enterprises in which they had been engaged during the past year or two, and the causes which they had been helping. They readily mentioned five or six, such as an

Indian school in the west, the children's ward of a hospital in Porto Rico, a certain school for little girls in China, etc. These were written on the blackboard.

The leader then suggested that the time had come to decide upon some new friendly interest for the coming quarter, and asked the children to tell what they would like that interest to be. One after another, they stood up and offered their suggestions, which the leader wrote on the blackboard. Each one who made a suggestion was asked to tell his reason for making it. These suggestions, with the reasons indicated in parentheses, were as follows:

"Some of the Children in Japan" [because of the earthquake and suffering].

"The American Indians" [because they are poor and need help].

"Our Local Hospital" [because we need a good hospital in our own town].

"Armenian Children" [because there has been so much suffering over there].

"People in the Southern Mountains" [because they need schools].

"The Hospital in Porto Rico to Which We Have Given Before" [because the children there ought to have a good hospital].[1]

[1] It may be noted that these suggestions reflected recent events familiar to everyone and also causes that the group had helped in the past. This occurred only two or three weeks after the earthquake in Japan. The local community was conducting a campaign for a new hospital. The year before, some of the group had made a study of "Our friends, the American Indians." A year and a half before, some had taken part in a little play depicting life in the southern mountains. They had previously contributed toward the hospital in Porto Rico and Armenian relief.

A vote on these six causes was then taken, with the following result:

Some of the children of Japan	43
Our local hospital	15
The American Indians	1
Armenian children	1
People in the southern mountains	1
Hospital in Porto Rico	1

(It was not strange that each of the last four causes received one vote only, for the feeling had prevailed for some time that it was desirable to find new causes rather than to continue the support of those which they had previously helped. The large vote for the first cause may also be explained on the basis of the widespread sympathy for the earthquake sufferers of Japan, in the fall of 1923, on the part of children as well as adults.)

This vote did not determine what group of children in Japan were to be helped; that decision was to come a little later.

It was suggested that those who could, bring pictures having to do with Japanese life.

SECOND PERIOD

The leader showed some Japanese pictures which he had brought.

Each child was given a package of envelopes for the quarter. During the week these had been stamped so that they read (in part):

JUNIOR DEPARTMENT

This offering, by vote of the members of the department, is to help our friends of JAPAN

The leader then discussed with the children the matter of using the envelopes, stressing the importance of giving regularly, generously, and intelligently. He used the blackboard, and the children participated in the discussion.

THIRD PERIOD

One girl showed a few pictures that she had brought, and they were put away for possible future use.

The leader then introduced a visitor from Japan, Miss Tazu Yonezawa, a student in the community. She was in Japanese costume. She had brought many interesting Japanese articles, e.g., parasol, sandals, pictures, decorative strips, silk square in which to carry the articles, etc. She showed these articles, and talked in an interesting way about them and about her country. The children asked her a number of questions about her country and her people which she was glad to answer.

The department gave their visitor a rising vote of thanks for coming and talking with them.

FOURTH PERIOD

A few more pictures were brought and shown by the children. These, too, were kept for possible use a little later.

In order to bring before the children a character who had really achieved something of note for his country, Japan, the leader told the story of Joseph Hardy Neesima. Some were already familiar with him and his work, but that only increased their interest in the story.

FIFTH PERIOD

The leader told the story of the life and work of Miss Alice Adams, and the founding of the *Hakuaikwai* (The Loving-All Institute) at Okayama, Japan. It is an interesting story of the work of a social institution, under Christian auspices, in the slum district of Okayama.

At the close of the story, the question was raised whether there might be something that these Junior boys and girls could do for these little Japanese children in this poor section of Japan. One boy said: "We could let that be the place where we send our money." One girl said: "We could take some of our old clothes and put them in a box, and send it for Christmas." Another child said: "We could get some toys and send them at Christmas time."

The department voted on the suggestions that their own members had made, and thus decided that the "Loving-All Institute" would be the particular cause in Japan to receive their money, and also that they would send a Christmas box to the children of that Institute.

It was decided that a committee should make plans for the sending of the box, and report to the department on the following Sunday. The president of the department, a girl, appointed two girls besides herself; and the vice-president of the department, a boy, appointed two boys besides himself, to constitute the committee. The leader arranged to meet with the committee on the following Wednesday afternoon.

Committee meeting.—The committee met, as scheduled, four of the children and the leader being present. The leader told the committee that a day or two before

he had talked with someone who had visited the "Loving-All Institute," and that he had asked her to name articles that would be most appropriate to send to the children there. She had given him a list, which was then read: American dolls (however cheap); pieces of cloth or other materials; hair ribbons; pictures of the children themselves; pictures of anything typically American; small, inexpensive picture-books; hallowe'en articles; handkerchiefs. She had also said that clothing ought not to be sent, because the children in Japan wear clothes that are very different from ours.

The committee then discussed various plans, and decided upon certain recommendations. It chose one of its number, the president of the department, to make the report on the following Sunday. With the help of other members of the group, she wrote down the decisions that had been made. The other members of the committee made lists of the articles that they had found to be appropriate, in order that they might have them for reference in their own classes.

SIXTH PERIOD

The report of the committee was given. The girl who gave it brought out the following suggestions: (1) that articles for the box be brought on the following Sunday; (2) that each class try to decide what articles it will bring, taking a few moments today for that purpose; (3) that the following are appropriate: dolls, pictures, scrapbooks, pieces of cloth, handkerchiefs, books, hallowe'en articles, Christmas decorations, hair ribbons; that heavy articles ought not to be brought because of

the distance the box is to be sent; and that clothing ought not to be sent because the Japanese wear a different kind; (4) that a picture of the boys and girls be taken next Sunday, and also one of the teachers and other older people, to be sent with the box; (5) that the group may meet on a weekday to finish the work and to pack the box; (6) that those who want to write letters to send when the box is sent may do so.

The department voted to accept the report.

Each class then went into brief consultation, to decide what articles they would try to bring on the following Sunday. When the group reassembled, each class reported its plans as follows:

Fourth-grade boys: pictures, scrapbooks, postal cards, books

Fifth-grade boys: picture-books, scrapbooks

Sixth-grade boys: toys, pictures

Fourth-grade girls: clothespin dolls, cotton cloth

Fifth-grade girls: dolls

Sixth-grade girls: handkerchiefs, scrapbooks, dolls

SEVENTH PERIOD

It was evident at once that the great majority of the group had brought articles for the box, to be sent to Okayama.

Before the presents were gathered together, pictures were taken, in accordance with the recommendation of the committee and the vote of the department. One picture was taken of the girls, holding in plain view the articles that they had brought. Another was taken of the boys, holding their presents so that they could easily be seen. A third picture was taken of the entire group.

These pictures were used later as part of a chart which was made as a record of this entire project; they were also sent to the children of Hakuaikwai.

As each class was called, the members came forward and laid their gifts on a large table at the front of the room. This ceremony was not so hurried but that all could see the articles that were being brought. It was noticeable that the classes had held fairly well to their decisions of the previous Sunday, although not entirely so.

Some said that they had not had time to finish what they had started to make, and asked whether the box might not be held over another week. The group decided by vote to do so, and it was agreed that the box would not be packed until after the following Sunday.

This session proved to be most interesting and enthusiastic.

EIGHTH PERIOD

Many children brought gifts at this session who had not done so the previous week. These were taken forward and recognized in an appropriate way.

After discussing the matter of sending the box, the president and the vice-president each appointed two others to act with themselves as a committee on packing. This committee later agreed upon a time to meet and to do their work. Someone suggested that it would be appropriate to write to the children of Hakuaikwai to tell them that the box was being sent, and to extend Christmas greetings. It was voted to do so immediately, by classes. The department then separated into six

class circles, and each teacher wrote what the members of the class suggested. This took about five minutes, after which the letters were collected and read to the entire group:

[*Fourth-Grade Boys*]

DEAR FRIENDS OF HAKUAIKWAI:

We are the boys of the fourth grade class of the church school of ——— church.

We are glad we are able to send you the gifts which you find in the box, and we hope you will have a lot of fun with them. The things we sent you in the box are scrap-books, picture-books, and picture cards.

We hope that the box will get there by Christmas, and that they will help you to have a very merry Christmas and a happy New Year.

Your friends of ——— Church School,

THE FOURTH-GRADE CLASS

[*Fourth-Grade Girls*]

To the boys and girls of Hakuaikwai, Okayama, Japan

DEAR BOYS AND GIRLS: We are the fourth grade girls, and we wish you a merry Christmas. We are sorry that you had the earthquake. We have a president of our class, Isabelle Ferrell, and a vice-president, Mary Carr.

Today we are studying about Joseph in the Bible.

We hope you will enjoy the gifts we send.

With love, from

YOUR LITTLE FRIENDS IN AMERICA

[*Fifth-Grade Boys*]

DEAR FRIENDS IN HAKUAIKWAI:

We wish you to have a happy New Year and a merry Christmas—from the boys of the fifth grade class and their teacher, Mrs. Webster.

[*Fifth-Grade Girls*]

DEAR FRIENDS IN HAKUAIKWAI:

We are sending you these gifts, and showing in this small way that we are thinking of you boys and girls at this Christmas time.

It took us about two weeks to make these, and we had great fun in dressing the dolls. Some we have named, and the others we will leave for you to name.

All of us join in wishing you a happy Christmas time.

Your friends in America,

[Names of pupils and teachers signed]

Sixth-Grade Boys]

DEAR FRIENDS IN HAKUAIKWAI:

We are sixth grade boys, and we are very much interested in the Sunday School work you are doing. We are studying about a boy named Dick who took a trip to the Holy Land.

[Names of teacher and pupils signed]

[*Sixth-Grade Girls*]

DEAR FRIENDS IN HAKUAIKWAI:

We hope you will enjoy our gifts. We had very much fun collecting them to send to you. It took us two weeks to do our share. We thought you might like to see some American scrapbooks, handkerchiefs, and how American dolls are dressed.

A very merry Christmas and a happy New Year—

Your friends in America,

SIXTH-GRADE GIRLS OF THE ——— CHURCH

It was announced that these letters would be sent during the week, at the same time that the box was sent.

Committee meeting.—On the day set for the packing of the box the three girls on the committee came, but the three boys were absent. The girls packed the box and prepared it for mailing, with the help of the leader.

THE COMMITTEE PACKS THE BOX

The package was mailed, as was also a letter inclosing the six class letters and the pictures of the department. The leader also wrote a personal letter to the superintendent of Hakuaikwai, explaining to him what the children had done.

NINTH PERIOD

The Packing Committee made a report of what they had done, and told that the box, and letters, and the pictures had actually been sent.

A visitor was present, Miss Husted, a missionary to Japan, at home on furlough. She had been at the Loving-All Institute, and told the children something about it. She also sang them some songs in Japanese, to the children's delight.

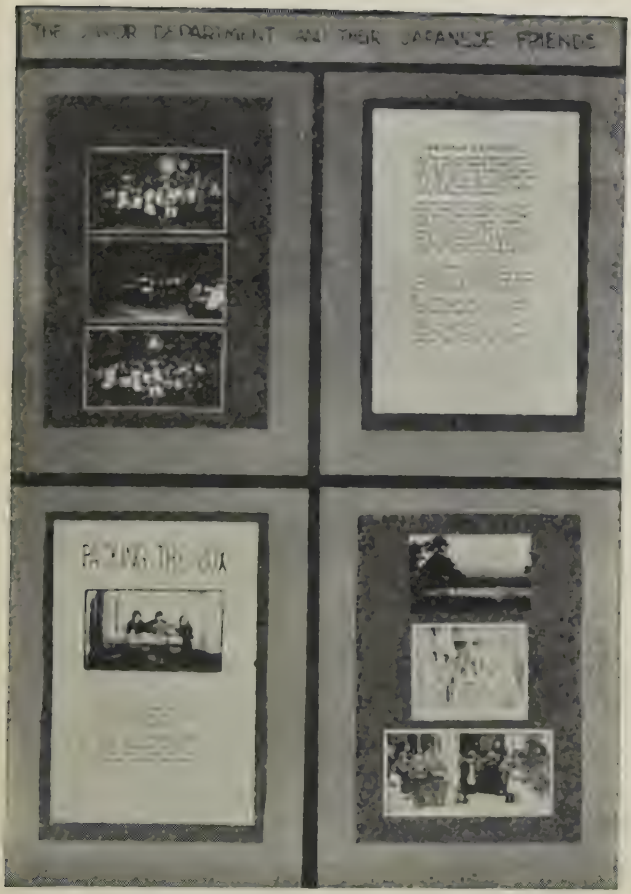
TENTH PERIOD

A chart was made in order to preserve some record of the enterprise of the quarter. It was entitled, "The Junior Department and Their Japanese Friends." The leader brought paste, mounting-board, and various materials, partly ready for mounting. About ten children participated in various ways in the making of the chart. The first section contained pictures of the Junior group, and the third section pictures of the Packing Committee at work, with an explanation below. The second section was a description of the work of the quarter in connection with the gifts to the Institute, and the fourth contained various appropriate pictures, selected from those which the children had brought from time to time. The finished chart was hung on the wall of the room as a record and a reminder of their friendly enterprise for the children of Hakuaikwai in Japan.

(Some months later an appreciative letter was received, acknowledging the letters, the box, and the pictures. This was read at a meeting of the Junior Department.)

3. LEARNING TO KNOW OUR FRIENDS, THE AMERICAN INDIANS

This project was carried on for a period of four months by fifth-grade children, the boys and girls work-



A CHART: THE JUNIOR DEPARTMENT AND THEIR JAPANESE FRIENDS

ing in separate groups. During this time this was their course of study in the church school. On a number of occasions previous to this time, an Indian student from Nebraska had visited the Junior Department, talked with them about his people and their customs, and sung Indian songs for them. This gave them a point of contact with the American Indians and a real interest in them. They knew this particular student, liked him, and wanted to know more about his people.

The two groups followed somewhat different methods. The boys spent more time in notebook work, and summed up their effort and findings in a chart at the end of their study. The girls spent a number of their later sessions in working out an original play that revealed some of the ideas, customs, and attitudes that they had found to be those of the American Indians. The play also gave a glimpse of a Christian school for the Indians.

The contributions of both boys and girls during this period were applied to the work of this Christian school; this was done, of course, in accordance with the children's own decision.

The following outline is a very condensed statement of the method followed by the girls' group:

1. *The Indians among us: why we should help them*

   The children's contacts with Indians; the former life of the Indians in this part of the country; where they have gone; their reason for going west; brief glimpses of American history; familiar Indian names; Indians' treatment at the hands of the whites; their debt to the whites, or the white man's debt to them?

2. *Why we should help our Indian friends: the Christian point of view*

   Recalling decision in regard to our debt to them; the Christian obligation to help any in need; the privilege of helping those whom we have the power to help; illustrative stories; in what ways we can help

3. *What the Indian gives us*

   Exhibition of articles indicating the occupational life of the Indians, e.g., pottery, baskets, blankets, rugs, etc. Study of such articles; appreciation of them

4. *What we give the Indian*

   Land; money; citizenship under certain conditions; schools; what churches and church schools have done

5. *Giving Christianity to the Indians*

   The work of John Eliot, David Brainerd, and others; Christian conditions among Indians today; the Christian school to which we are giving our help; a story

6. *The religion and the old religious customs of the Indians*

   The Great Spirit; Indian holy men; how to become a holy man; testing holy men; the Indian at worship; ceremonies to secure the necessities of life; prayers and prayer offerings; dances; totems; belief in life after death; religious customs; summing up best points in Indian religion; summing up weak points that make it desirable that the Indian have something better as his religion

7. *Our religion in comparison with that of the Indians*

   Recalling previous summaries; comparisons in such matters as superstition, ceremonials, holy men, knowledge of Jesus' life and teaching

8. *A Christian school for the Indians*

   A true story of a child at that school; the school: where it is, who attends, what they do, why the government schools are not sufficient; how to help this school

9. *The girls' own play*[1]

SCENE 1: *In the Wigwam of the Chief*

The Indian mother is seen lulling her papoose to sleep by the fireside. Swift Arrow enters, bringing his sister, Red Bead, who has been bitten by a snake. He tells his mother about the incident, and that she can hardly walk. The mother leaves everything else, and comes quickly to examine the swelling ankle. Red Bead writhes in pain and moans feebly. As the child seems in great danger, the father and grandfather are summoned. A family council results in the dispatch of Swift Arrow to the medicine-man, to tell him of the approach of the family with the sick child, to the *kiva* [an underground place of religious ceremonials].

SCENE 2: *In the "Kiva"*

An altar appears with an idol fantastically decorated. Before it is a snake-skin. The medicine-man is arranging certain details about the altar. Swift Arrow enters breathlessly, and breaks the news. Shortly thereafter the family enter. They place Red Bead before the altar, and retire a discreet distance. The medicine-man begins yelling and singing, growling and dancing, and finally offers a prayer to the spirit of snakes to come out of the ankle. The child seems quieter, and the chief rewards the medicine-man with a fine string of beads for curing his daughter. She walks out, partly supported by her mother.

[1] The dramatization that is here briefly described was worked out by the fifth-grade girls of United Church, Oberlin, Ohio, under the leadership of Miss Claire Ordway and Miss Emily Todd. The names of some of the characters and certain elements of the story were borrowed from a story published by the American Missionary Association.

SCENE 3: *In the Wigwam of the Chief*

Red Bead is in worse pain than before. The family decide to act on the suggestion of Swift Arrow that they call the white doctor from the nearby mission school. The chief does not really approve, but gives his consent as it seems to be a last resort. Swift Arrow goes out and soon returns with the white doctor. He applies hot water, treats the wound in other ways, and finally bandages the ankle. The pain is much relieved, and the little girl is interested in the doctor's account of what girls are taught at the mission school—sewing, cooking, reading, and many other things. Swift Arrow is also very much impressed by the description of the sports, the manual training, and the other work for boys at Santee. The doctor urges the parents to send the children there when Red Bead recovers. They do not promise, but they do appear very grateful to the doctor for saving Red Bead's life. After much pleading by Red Bead, however, they do promise to send the children to the school.

SCENE 4: *In Santee School*

Girls in American clothes are seated in a circle on the floor. They are sewing on various articles. A teacher is with them. Red Bead enters with another teacher, who introduces her to the girls. They are very pleasant and cordial, telling her of the kind of life they lead there, and detailing a day at the school. When she mentions her brother as another newcomer, they all tell her of the life of boys at Santee. The girls show her their sewing, explaining that they have learned that at Santee. Red Bead is very anxious to begin her work as a real student, and tells the other girls so. The bell rings for chapel, and all the girls file out of the door for their devotional service.

CHAPTER VIII

PROJECTS IN THE JUNIOR HIGH SCHOOL DEPARTMENT

In this chapter a record is given of five projects carried out by pupils of the seventh, eighth, and ninth grades of the church school, approximately twelve to fourteen years of age.

1. HELPING IN THE ENTERPRISE OF A NEW LOCAL HOSPITAL

(A project carried out by junior high school girls)

First Period

At this first session, the girls' activity for the quarter was discussed and determined. Five enterprises were suggested by different members of the group: the local hospital, about to erect a new building; a children's hospital in a neighboring city; a certain girls' school in China; the children of the southern highlands; and certain social work in the city slums. When the vote was taken, a majority voted to help in their own community enterprise of securing a much-needed new hospital. The reason for this decision was not difficult to explain, for this happened to be the most popular community need at the time, much talked of by young and old alike.

A committee of three was appointed, a girl from each grade, to suggest a method of procedure.

The committee meeting.—At the appointed time the

committee met with the leader to make plans. It had already been decided that whatever programs were prepared would be carried out with the boys as well as the girls of the department present, and that the same would be true of the boys' programs. It was necessary, therefore, to make provision for only five or six Sunday sessions. After some planning and discussion the committee decided to recommend:

1. That at their regular Monday afternoon meetings, the girls of the department sew and make useful articles for the hospital
2. That during the Sunday morning friendship periods the following program be carried out:
   a) Talks by ninth-grade girls telling the history of the hospital, the condition of the old building, and why a new building is needed
   b) A description of the plans for the new building, by the chairman of the community hospital association
   c) Talks by eighth-grade girls about the cost of furnishing a room in the new building, and showing what the girls' contributions for the quarter might accomplish
   d) Report on the sewing done and the gifts made at the Monday meetings
   e) The making of a chart, or the summary of this unit of work in some other appropriate way, by the seventh-grade girls
3. That the gifts of the quarter, if not sufficient to furnish a room, be regarded as the beginning of a fund for that purpose, so that there may be a ——— church-school room

SECOND PERIOD

The chairman of the committee read the report that had been decided upon at the week-day committee meeting. It was discussed and adopted by the group.

THIRD PERIOD

Two ninth-grade girls made talks according to the schedule adopted. They told about the old hospital, its history, the need for a new building, and something of the efforts thus far to secure one.

FOURTH PERIOD

This program was carried out as planned. The chairman of the hospital association very willingly accepted the girls' invitation to speak to them. He used a large blackboard, and on it drew a diagram of the proposed building. He also answered the children's questions.

FIFTH PERIOD

An eighth-grade representative, who had secured the information herself, talked about furnishing a new room in the hospital. She enumerated the essential articles of furniture and equipment, and indicated that the total cost would be $131.45. She then spoke of the girls' gifts as part of such a fund, to which others of the church school might also contribute.

SIXTH PERIOD

One of the girls reported on the group's weekday service activities, including not only sewing but also telephone and door service at the old hospital in times of special need.

SEVENTH PERIOD

Instead of making the chart suggested by the committee, the seventh-grade girls presented a short and informal dramatization, in which they attempted to show the need for a new hospital and the prospect for meeting the need.

WHY A NEW HOSPITAL?[1]

SCENE: *A private room in the old hospital. The* PATIENT *is sitting up in bed at the center back. By the side of the bed stands a small table with a white table cover on it, a glass, spoon, and bell. On the opposite side of the bed is a chair. The* PATIENT *is reading as the play begins.*

Patient: Oh dear, I wish I were in a hospital where there were wards, so I could talk to someone! Besides, this room is so expensive; I really can't afford it. I want a drink of water; I guess I'll ring for the nurse. [*She rings the bell.*] Why doesn't that nurse come? [*She rings again, and waits several seconds. The* NURSE *hurries in.*]

Nurse: Here I am at last! I have been *so* busy this morning! Miss Brown has been attending in the operating room, and I have had her patients to look after too. I'll be so glad when we get the new hospital, for then there will be more nurses and better equipment generally.

Patient: I have heard about the new hospital. Are the plans all drawn?

Nurse: Yes, they are drawn, and the campaign for funds is now going on.

Patient: Are the townspeople interested?

Nurse: Yes indeed! Even the children are interested. Why, the eighth-grade girls of United Church gave bake-sales a few weeks ago, and made quite a sum.

Patient: Wasn't that fine? Oh, nurse, I nearly forgot! May I have a drink, please? I am so thirsty!

Nurse: Certainly. Just a minute. [NURSE *leaves, and returns shortly with a glass of water. The* PATIENT *takes a drink, and sets the glass on the table.*] Is there anything else?

[1] This informal dramatization was worked out by the girls themselves, guided by their teacher, Miss Claire Ordway. It is not printed as a play in finished form, but as an example of a way in which simple and unspectacular causes may be made interesting and attractive.

Patient: No, thank you, unless you raise the shades and let the sun come in.

[NURSE *raises imaginary shades, and leaves.*]

Patient: Before I came to this hospital, I didn't think there was any need for a new one; but now I see that there is great need for one.

WHY A NEW HOSPITAL?

(From a dramatization by seventh-grade girls)

[*The* DOCTOR *enters, carrying his bag.*]

Doctor: Good morning, Miss Williston, how are you this morning?

Patient: Better, thank you, doctor.

[*The* DOCTOR *feels her pulse and nods.*]

Doctor: Now for the temperature. [*He takes out his thermometer and puts it into the* PATIENT'S *mouth.*] I guess spring has really come by now. The sun is so bright, and every-

thing is warming up at last. [*He takes out the thermometer and looks at it.*] Yes, I think you will be able to go home by the end of the week. However, I wish you might stay longer. It would be wiser. But we need the room badly. It will be fine when we get the new hospital and have plenty of room and enough nurses. Then everything will be better.

Patient: It surely will be a great help to get the new building.

Doctor: Yes, indeed. Good day. Oh, I nearly forgot to tell you that you have a visitor downstairs. I'll send her up.

Patient: Thank you, Doctor. Goodbye.

Doctor: Goodbye. [*He goes out.*] *Enter* NURSE *with* VISITOR, *a woman from out of town.* NURSE *places a chair for her and leaves. The* VISITOR *shakes hands with the* PATIENT.]

Visitor: Why, Adelaide, I am so glad to see you. How are you?

Patient: Much better, thank you.

Visitor: That is fine. I hope you'll be able to eat this fruit I have brought. [*She hands to* PATIENT *a basket of fruit.*]

Patient: Thank you so much, Betty; I think I shall.

Visitor: How soon do you think you can go home?

Patient: Oh, the Doctor says I may go about the end of this week. Yet if there was more room in the hospital, he would prefer to have me stay longer. But they need the space for someone else.

Visitor: It is too bad they don't get their new hospital started soon. How are the efforts toward it coming along?

Patient: Just splendidly.

Visitor: Excuse me for interrupting, but where did you get that pretty table scarf?

Patient: Ah, there you come to the new hospital again. The girls of the Junior High School Department of United Church made several of them, to be used primarily in the new building.

Visitor: Wasn't that dear of them? Say, Adelaide, where can I get a peek at the plans for the new hospital?

Patient: I don't know, but perhaps my nurse will. I'll ring for her. [*She rings. There is no answer, and she rings again.*]

Visitor: Why doesn't the nurse answer sooner?

Patient: She is unusually busy today, helping to do someone else's work as well as her own. [NURSE *enters.*] Miss Smith, do you have a copy of the plans for the new hospital? Miss Burnette, my visitor, would like to see them.

Nurse: I haven't any myself, but I think they have a copy in the office. Just a minute. [NURSE *leaves, and returns with a small copy of the plans, which she gives to* MISS BURNETTE. MISS BURNETTE *looks at it carefully and hands it back.*]

Visitor: That is very interesting. Thank you, Miss Smith. Do you know how much it will cost to furnish a room in the new building?

Nurse: A little over one hundred dollars, we have estimated; really about $131. That will include a bed, springs, mattress, dresser, chair, table, rocker, blankets, and towels. We hope to secure the blankets and towels from other sources, so the actual expense will be about $119.

Visitor: I am very glad to know that. Can you tell me anything more? Where will it be located?

Nurse: On Lorain Street, at the end of Cedar.

Visitor: I see.

Nurse: There goes the Doctor down the hall. He can tell you more about it. He has some snapshots too of this old building, which may interest you. Doctor! [NURSE *rushes to the door. She brings the* DOCTOR *in.*] Miss Burnette, this is Dr. Jones. Doctor, I have been telling Miss Burnette of your pictures of this old hospital. Do you have them here?

Doctor: Yes, I got another set of prints today. [*He takes an envelope of pictures from his pocket, and shows them to* MISS BURNETTE, *explaining them one by one.*] This last one is so good that I am having it enlarged to keep as a souvenir when we get our new building.

Visitor: Thank you for showing them to me. Doctor, would five hundred dollars be any help toward the new hospital?

Doctor: It surely would, Miss Burnette!

Visitor: Just a moment then. [*She takes her checkbook from her handbag, and writes a check which she gives to the* DOCTOR.]

Doctor: Thank you very, very much. This will do many things to help furnish the new hospital. Goodbye.

[*The* DOCTOR *leaves. The* VISITOR *rises to go.*]

Visitor: Adelaide, I must go now, as I want to get back to Cleveland by dinner time. Goodbye, and I hope you will be well soon.

Patient: Goodbye, Betty. Thank you again for the fruit.

[*The end.*]

2. SHOWING FRIENDSHIP TOWARD ORPHAN BOYS OF THE NEAR EAST

(A project carried out by junior high school boys)

FIRST PERIOD

When the time came for this group of boys to decide what friendship cause to support for the next three months, a number of boys were ready with suggestions. They proposed the Near East Relief, the people of Alaska, the starving German children, the American Indians, and certain groups of Mexicans. They also gave their reasons for preferring one cause to the others.

When the vote was taken a majority of one was cast for the Near East Relief.

A program committee of three was selected, one from each grade, to report suggestions at the next session.

The committee meeting.—All three members of the committee met with the leader at the appointed time, and chose one of their number as chairman. The boys themselves suggested that the group ought to have such information as the following: the condition of the people in the Near East; the number of orphans; what the Near East is—where it is, who are included; what the Near East Relief is; what has been done; what still needs to be done; facts about the orphanages. They therefore outlined a program, making assignments to the boys of the different classes.

SECOND PERIOD

The committee made its report, which the group discussed and adopted.

THIRD PERIOD

The friendship period was in charge of the seventh-grade boys. With a large map at the front of the room, one boy answered the questions, What is the Near East? What countries does it include? Another boy answered the question, What is the Near East Relief? Their teacher added interesting items of information.

FOURTH PERIOD

The eighth-grade boys had been asked to tell about the conditions of the people of the Near East. One member of the class read a letter from an Armenian boy,

describing conditions. This letter, written to a friend of the class teacher, proved to be very interesting. Another member of the class read a paper that he had written for this occasion, on "The Condition of the Children in the Near East Countries."

FIFTH PERIOD

For this session the ninth-grade boys had been assigned the task of giving the group information in regard to the orphanages. They decided to do something more original than merely to make talks. The teacher[1] and a member of the class therefore prepared ten large sheets of paper during the week, in the following way:

With a 10 per cent solution of potassium ferrocyanide, they painted the ten posters with pictures and statements, as will be indicated later, using a water-color brush. They used print paper, but any absorbent paper is good, such as the reverse side of wall paper. This solution when painted on paper shows no color nor picture. The wet, painted sheets were allowed to dry. Some of the pictures or written matter were suggested by the boys, and some by the teacher.

The Sunday-morning program was conducted by three of the boys. The large sheets of paper were fastened to an upright board with thumb tacks, so that they could be turned back easily, one at a time. One boy was the speaker; one was the "painter"; and the third turned the sheets back as they were used.

The speaker told in a general way of the orphanages of the Near East Relief. He then said: "Now Jared will

[1] Mr. Kirke M. Dewey.

paint a map for us." The "painter" took a large dish mop, dipped it into a pan close at hand, and rubbed it quickly over the surface of the top chart. (The liquid in the pan was a dilute solution of ferrichloride—a teaspoonful to a quart of water.) Immediately a map appeared in

PAINTING THE PICTURES: NINTH-GRADE BOYS DESCRIBING NEAR EAST ORPHANAGES

clear, dark blue, showing the country and the location of 125 orphanages. When the first sheet was turned back, the speaker continued, and the "painter" painted the second picture, and so on throughout the series. The ten charts were as follows:

1. A map of the Near East, showing the location of the 125 orphanages.

2. A statement in large letters: "There are 125 orphanages in the Near East. The largest is at Alexandropol which houses 17,000 children."
3. The statements:

Total children in the orphanages.....	64,109
Children being helped outside.....	50,000
Total.....	114,109

4. A picture comparing the population of Oberlin, the local community, with the number of Near East orphans: on the left, 1 figure; on the right, 29.
5. A picture consisting of dots, comparing the number of orphans in the local orphans' home to the number cared for in orphanages by the Near East Relief: 55 on the left side; on the right, 64,109. In writing, the statement appeared below: "1,210 times as many in Near East Relief orphanages as in Oberlin orphanage."
6. A picture to indicate the program of study in the orphanages: a pile of books and a boy almost hidden behind a book.
7. A picture describing the play life of the orphans: see-saws, etc.
8. A picture of a carpenter's bench, with tools suggestive of the kinds of work done by the boys.
9. A picture suggesting the kinds of work done by the girls: pottery, shoes, a tinshop, a loom for rugs.
10. A picture of two faces, the first, looking very sad, marked "Before"; the second, looking very happy, marked "After." The meaning, of course, was that the children were sad before reaching the orphanages, happy afterward. The speaker concluded his talk by telling that five dollars a month cares for a child, and that they could help decide whether there should be many sad or many happy faces.

The boys and girls pronounced this one of their most interesting friendship periods.

SIXTH PERIOD

The ninth-grade boys were to show the group what had been done and what still remained to be done in the Near East. They chose to do that by the method of dramatization. With their teacher they worked out an informal dramatization, suggested by a paragraph in a letter from the state director of the Near East Relief:

> I have just recently returned from overseas, and I want you to visualize the sight I witnessed in Syra, Greece. There, in one orphanage building, were 1,800 children, happy it is true, because they had at last entered the care of Near East Relief. But every day at five o'clock the little children who were on the outside, and roaming the island like little animals, would come to the gates of the compound, inquiring as to the possibility of admittance, thinking that if any of the children within had died during the night, or any more funds had come from America, they would be admitted. This is just one of many experiences I had of a similar nature.

The boys were appropriately dressed in old work clothes. The words of their dramatization were never written out. An attempt was made to make them familiar with the general situation, to bring them into the proper spirit, and to permit the boys to say what seemed to them most appropriate, as they attempted to think of themselves in a Near East orphanage workshop.

IN A NEAR EAST ORPHANAGE[1]

CHARACTERS:

HAROUTUNE, with carpenter's tools
ARAM, with shoe and hammer
GARABED, with books
HAVHANNES, with books
HAGOP, in bath-robe, with head bandaged
} Boys in orphanage

HAIG
BAGDHASSAR
OTHERS
} Refugees, dressed in rags

SCENE: Workshop in Near East orphanage
TIME: Five o'clock any afternoon

Haroutune is working on one side of the stage, planing a board. Aram, on the other side of the stage, is pounding nails in a shoe. Both boys work during the whole time of the play, stopping occasionally to talk together about their work. One is repairing a shoe for a new boy in the orphanage, Hagop, and the other is making a stool.

Enter Hagop. He asks how his shoe is coming along, and Aram tells him that it is nearly done. The three talk together, finding out from Hagop that he has just been released from the orphanage hospital, and will soon be working with them. Hagop tells them that his head has been diseased by sleeping in the filth of a dirty stable, and that the doctor says his hair will never grow out again; but he is glad to say that the sores are getting better. He is glad to be in the orphanage, instead of roaming around in the fields trying to find roots and garbage to eat.

Enter Garabed and Havhannes with their schoolbooks. They have been in school all afternoon. They show Hagop

[1] Outlined and described by the teacher of the group, under whose direction the dramatization was worked out, Mr. Kirke M. Dewey.

their books, and tell him what he will soon be studying. While they are talking there is a loud knocking at the door. They know who it is—children like themselves who want to be taken in, and who come every day at this time. Finally one of them lets them in.

Enter Haig, Bagdhassar, and others, their faces dirty and their clothes ragged. One of them is chewing on some

IN A NEAR EAST ORPHANAGE
(Dramatization by ninth-grade boys)

hay or roots. They ask if any of the children have died, so that there will be a place for them, or if any more money has come from America, so that they can be cared for. They tell how they have been wandering about the land for weeks, trying to get into an orphanage—sleeping with the cows in the barns at night, or sometimes in the gutters, eating roots or scraps out of the refuse heap. They are told there is no room for them, and they depart sorrowfully. The others express a wish that American children might send enough money to care for them. The dinner bell sounds, and they all rush off the stage.

SEVENTH PERIOD

One boy who had been chosen to make a chart illustrating the group's interest in Near East Relief brought the chart and showed it to the others. It contained appropriate pictures and described what the boys had done.

3. RENEWING AN OLD FRIENDSHIP

A week or two before time for the department to determine its next friendship interest, a letter arrived from an old friend, Sulochana Zadhav, of India. The leader told the group about receiving the letter, and as soon as he mentioned her name many remembered about her very well and were immediately interested. They recalled the fact that when they were children in the Primary Department they had had a part in supporting her. They recalled that at that time her picture had hung on the wall of their room, and they had learned to know it well.

The leader told the group that a letter had come from a teacher in the school which Sulochana attended, expressing the hope that someone might continue her support, as it was needed at that time, and also telling something about her dramatic ability. She had also sent her picture, which all were interested in seeing. Her letter was then read to the group:

AMER. MISSION GIRLS' SCHOOL, AHMEDNAGAR

23rd—1—1924

DEAR SIR:

I am very glad to write you this letter. I am quite well and I hope the same case with you. My examinations will take place in the last weak of March. I am studying hard

because I have a great desire to have a chance for the forth standard. I would be much pleased if you would kindly continue the money for my fees; and I thank you very much for helping me in this way.

I have three sisters and one brother and among them I am the eldest one. I have a great wish to help my mother for my small family members and hope God would help me in my work.

SULOCHANA ZADHAV

I hope you are going well with your Sunday School classes. I would like to know something more about the classes. I have a great wish to see all of you. Give my kind regards to all your family members and friends.

I am

Yours obediently,

SULOCHANA T. ZADHAV

One boy moved that for the coming quarter their money be used for Sulochana's support. About six seconded the motion. No other interest was suggested, and the motion was carried. One suggested having a picture of the department taken and sent to her. Another thought she might be interested in a picture of their building. Another proposed writing letters to her. A committee of one from each class was selected, to meet the following day, and to plan what the group might do.

The committee met and made its plans. They included two invitations for visitors to come and tell about schools such as the one to which Sulochana went. One visitor accepted the invitation. The group did other interesting things during the period of their giving to Sulochana's support.

4. HELPING THE EARTHQUAKE SUFFERERS OF JAPAN

The decision in regard to this enterprise was made about two weeks after the Japanese earthquake. It was not strange, therefore, that the desire to help the sufferers of stricken Japan was spontaneous and almost unanimous. What particular group of people were to be helped was to be determined later.

Contributions were made through weekly envelopes, as usual, and the program of information and service was suggested by a committee of the young people.

From week to week that program included such items as a description of the earthquake, by one of the boys; a visit and a talk from a Japanese young woman; a legend about the founding of Japan, a description of a Japanese home, a description and demonstration of Japanese games, by boys and girls; a presentation of school life in Japan, and the story of the founding of the Doshisha; a dramatization by ten of the girls depicting dormitory life at Kobe College; a visit from a teacher in Kobe College who sang and talked.

In the meanwhile, the members of the department brought appropriate articles for a Christmas box, to be sent to an institution in a poorer section of one of the cities of Japan, and decided also that their contributions

should be used for that same institution. The Christmas box was sent, and acknowledged in due time.

This particular effort gave the opportunity to help a certain group of the Japanese people, in a friendly way, by Christmas gifts and by financial contributions to the upkeep of an important institution. It also afforded the young people a chance to come into contact with people from Japan, to enter into a deeper appreciation of their customs and ways of living, and thus to deepen their sense of friendliness for these people of another land.

5. ENTERING INTO SYMPATHETIC APPRECIATION OF GIRL LIFE IN INDIA

(A project carried out by junior high school girls)

This particular group of junior high school girls was in the habit of meeting each Monday afternoon, varying its program greatly from time to time. Some of them heard of a most interesting story that had come within the experience of two people of their own community, Rev. and Mrs. Franklin E. Jeffery, formerly missionaries in India. It was a true story of a deaf, dumb, and blind girl, whom they called the "Indian Helen Keller." The whole story was so interesting and touching, and at the same time so dramatic, that the girls were eager to spend their Monday afternoons for a while dramatizing it. Mr. and Mrs. Jeffery wrote it out as a three-act play; the girls spent many weeks working on it; later they presented it as an Easter program before the church school, at a meeting of a women's mis-

sionary society, and in a neighboring church at a Sunday-evening service.

It would have been difficult to find a more effective way of bringing these girls into an appreciation of the life of an afflicted girl in India. With the help of the writers of the play, so capable of interpreting it vividly, they entered vitally into the life-experiences of the people of another racial group. The activity was of their own choosing, and by it they accomplished what they had had in mind at the beginning—and more. The fact that during this period they used their church-school contributions for the support of a girl in a school in India, somewhat like the one to which this Indian Helen Keller finally went, was to be expected.

This little play, while first given by junior high school girls, is equally appropriate for presentation by girls a little older.

THE INDIAN HELEN KELLER[1]

CAST OF CHARACTERS:

MEENATSCHI.....The so-called Indian Helen Keller
SUBRAMANIAM (meaning *Son of God Siva*).....Meenatschi's Father
LETSCHUMI (meaning *Goddess of Fortune*).....Meenatschi's Mother
GOVINDAN (name of a Hindu god).....Meenatschi's Brother
SIVAHAMI (feminine of *Siva*)....Wife of Brother

[1] Written by Rev. and Mrs. Franklin E. Jeffery. First presented at United Church, Oberlin, Ohio. Printed by permission of Mrs. Jeffery.

SEENAMMARL (meaning *Sweet One*).....A Younger Sister
GANGAMMARL (meaning *Goddess of Ganges River*).....A Brother's Widow, Really a "Slave" to the Mother-in-Law
MAHA SEETHA (name of wife of God Rama).....Grandmother of Meenatschi
GNANATHEBAM.....A Bible Woman
KRISHNAN (name of Indian God of Love).....The Bridegroom
PERUMARL (name of another god).....The Bridegroom's Father
Others of the Bridegroom's Party
MAHA SIVA IYER.....A Brahmin Priest
A HOLY MAN
MANY BEGGARS
GIRLS AS WATER-CARRIERS
THE LADY PRINCIPAL OF THE MISSION SCHOOL
A VISITING GENTLEMAN

[*Furniture and properties: An Indian mud stove; an armful of dead broken twigs for firewood; several brass waterpots; a deep vessel in which to pound rice; a pounding pole; some cups; a bench or two; cheesecloth of white and of various bright colors, for the head and to use in draping the body; much jewelry; a marriage shrine or canopy.*]

SCENE I

[*The kitchen in* MEENATSCHI'S *home. A few oriental water vessels, two or three brass or enamel tumblers, brass or enamel eating-bowls, arranged along the wall, the mud stove in the middle of the stage. Near the door, R., a high mortar*

and a pestle pole for pounding rice are seen. GANGAMMARL, *the young childless widow, is seen lazily reclining on a bench, dressed in a dingy white cloth, looking forlorn.* MEENATSCHI *comes in the door, R., looking dishevelled and neglected, and feeling her way cautiously across the stage.* GANGAMMARL, *herself living a life of hopeless drudgery, under a nagging mother-in-law, rises to meet her, leads her to a corner, and helps her to sit down.*]

Gangammarl [*patting her sympathetically*]: Poor Meenatschi! How very sad our fate! But your lot is even sadder than mine! Though I have to drudge for them all, I have my eyes. I can see! I have my ears, and can hear! I can talk with my tongue, too—sometimes!

[*Younger sister enters, R.*]

Seenammarl: Gangammarl! Why are you talking? Is a *widow* allowed to talk? Anyway, Meenatschi cannot hear you. Why, you even looked happy! Now tell me; what were you thinking about?

Gangammarl: Well, I was feeling so sorry for Meenatschi. Then I happened to think that after all, in comparison with Meenatschi, even I have some blessings for which I can thank the gods.

Seenammarl: Yes, that is quite true. But each of us reaps the fruits of his own sins, and his lot is as fate ordered it to be. Tell me, what can we do?

[*Enter* SIVAHAMI.]

Sivahami: What work is being done, I want to know! Gangammarl, why are you wasting your time? You are standing there, chatting, when there is work to be done! Know you not that it is time for the rice to be cooking for the noon-day meal? Pound that rice, and be sure to wash out the stones. Our Father was very angry the other day when he almost broke a tooth on a stone which you carelessly

left in the rice. See that you are more careful in the future!

[MOTHER *enters, R., followed immediately by her son,* GOVINDAN, *who saunters in and drops on his haunches near the stove.*]

Mother [*in angry voice to* GANGAMMARL]: What! Is not the rice cooking yet? [*Raps her on the head.*] Must I come in every day to tell you to put the rice on to cook? See to it that you pick out every stone! [*She goes to sit down in the corner, and finds* MEENATSCHI *there.*] Who put the accursed child here in my corner? [*Jerks her roughly, and pushes her*

IN THE HOME OF MEENATSCHI
(From "The Indian Helen Keller," scene i)

away. Sits down and begins to wail, swaying her body back and forth.] Ai—yay—yo—, ai—yay—yo—! What have I done in my former birth to have such a child born to me! Ai—yay—yo—!

[*Enter* SUBRAMANIAM, THE FATHER, *L., and* MAHA SEETHA, THE GRANDMOTHER, *R.*]

Subramaniam: Why, what bitterness is this!

Mother [*still wailing*]: Oh! it is more than I can bear! Here is this deaf, dumb, and blind child, a burden to my life! Why has the god so cursed me! Here she is, seven years old, and she ought to have been married before this. Ai—yay—yo—! Where shall we look for a bridegroom for her? What shall we do?

Govindan: Why, marry her off, Mother. There is your brother, Perumarl. Has he not written that he wants a bride for his son? According to our caste, he should accept his niece for his son's bride. He lives so far away over the mountains that he has never seen her, so he knows nothing about her, and we can make all the arrangements at once.

Subramaniam: That we may do, Govindan. You are a clever fellow. The elephant-headed god has surely endowed you with cunning. We can make all the arrangements by letter. As our Indian brides usually carry themselves so modestly and silently, they need know nothing of her deformities till after the marriage is finished. The letter we will write at once.

[*Enter* GNANATHEBAM, THE BIBLE WOMAN, *L. Placing her hands palm to palm in front of her breast, and bowing low, she solemnly salutes, first* SUBRAMANIAM, *and then the women. She carries a Bible under her arm.*]

Gnanathebam: The missionary lady has sent me to ask if you do not want to send your little blind daughter to the boarding-school for the deaf and dumb, in Palamcottah. There she would be taught to read raised letters in a book. She would learn to talk with her hands, and perhaps speak with her mouth! She would be a free scholar, and therefore no expense to you. She would also learn to sew, to weave mats and make baskets, as well as do all kinds of housework. She would come home to you, trained to do many kinds of useful things. She would be very happy there. I hope you will let her go!

Maha Seetha, the Grandmother [*approaching* GNANATHEBAM, *and shaking her cane in disdain*]: What! Send a Brahmin to a Christian boarding-school? A Brahmin girl to break her caste by eating with Christians!! Then indeed would we as a family be cursed! Better let her lie in the corner!

Subramaniam and Govindan [*approaching* BIBLE WOM-

AN]: Go! Go! Never could we send a Brahmin to a Christian boarding-school! Go! [*They drive her out of the door, L.*]

Mother [*continuing her wail*]: Ai—yay—yo—! Does she think that we high-caste Brahmins are but outcaste Pariahs! If our Brahmin neighbors should know that a child of ours was eating with Christians, they would fine us and drive us from the Brahmin street!

[*They all retire in a straggling way, through door, R., except* MEENATSCHI *and* GANGAMMARL. MEENATSCHI *starts feeling her way toward the door.*]

Gangammarl [*laying a helping hand on* MEENATSCHI]: Poor Meenatschi! Why has our fate so cursed us? What great sin did we commit in our former birth? [*Stretching her arms toward the heavens.*] May the gods make our burdens lighter! [To MEENATSCHI:] I wish you could go and live in that happy Mission School! What is this wall of caste and custom that stands between us and a happy life?

SCENE II

[*A room in* MEENATSCHI'S *home. The wedding feast is being prepared behind the scenes, through door, R. Girls carrying waterpots come out of the door and start across the stage toward the door, L. The wedding guests are standing and sitting on the stage. Among them is the* GRANDMOTHER, *who is moving about, gossiping.*]

Maha Seetha [*calling to the girls as they appear*]: How many measures of rice are they cooking?

First water girl: Fifty. That will feed about two hundred guests. That will be enough for all our friends and relatives living near. And they say that the bridegroom's party will not number many, as he lives so far away.

Maha Seetha: Tell them to be sure to have enough to feed all the beggars too. I see a lot of them sitting out on the street, and they are noisy enough! They are always hungry!

[ASIDE:] Feeding beggars is the way to gain merit for us when we die. It is a good virtue that blots out many sins.

[BEGGARS *are heard behind the scenes through door at L.*]

First beggar: Oh, most charitable mother! Give to my hunger. Give charity.

Second beggar [*shouting out the name of his god in a chanting tone*]: Hara! Haroo!—Hara! Hara-a-a-a-a!

Third beggar [*a holy man, well dressed, and bravely standing inside the door, L., chanting and holding out his begging bowl*]:

To him who giveth to the poor,
Eternal salvation is sure.

[*This* HOLY MAN *stands just inside the door, L., until the close of the second scene, and chants at frequent intervals, or every time any one passes him.*]

[*All* BEGGARS *during pauses in stage conversation may call out and ding gongs and rattle their begging bowls, sitting behind the scenes.*]

First water girl: Count on a wedding to draw a crowd of beggars. Hungry as flies and as sticky!

Maha Seetha: How many kinds of curry are they getting ready?

First water girl: They have pumpkin, eggplant, bananas, drumstick, *peekin-kai*, all seasoned with spices of all kinds. And there are stacks of red peppers. There is a red pepper for every guest, and sauce made from the richest butter of the buffalo cow; and such chutney!!! Um—! But I'm hungry! There will be enough, I can tell you!

Maha Seetha: Very good. The bridegroom's party must be well fed. The groom's father is a trustee in a big Sivan temple, and they do say that he has put into his private account so much of the temple treasures that he has become very rich and has plenty to eat in his own house. [*Aside:*]

Besides, a full meal will close his eyes to the physical defects of the bride!

Mother [*at door*]: Hurry, girls, with that water!

Maha Seetha: Be off! Get that water and don't stand at the well gossiping. The cooking must be done before the guests arrive!

[*The* WATER GIRLS *move as though starting; then stop and begin to gossip.*]

First girl: My father is arranging for my marriage to take place at the time of the next new moon. I do not know who the bridegroom is to be. I hope that he will not be an old man and that he will not beat me!

Second water girl: I passed fifth grade in the Mission School, but what good did it do me! They married me to a half-wit who does not even know how to sign his name! I was married to him because his father was a rich farmer!

Third water girl: I was married to a student as handsome as Krishna, the god of love. He is very kind to me and gives me sweet meats and rock candy every time he comes home from school. He is studying in the Christian College and is teaching me English too! He is going to be a big government officer under the English. He will get very rich and give me nice silk clothes and many jewels.

Fourth water girl: My, but you must have been married under a lucky star! Did the astrologer fix the date of your wedding?

Third girl: Yes, indeed! The astrologer is very wise. He knows everything about the stars in the heavens and their effect on us. Moreover, the fates have been kind.

Maha Seetha [*discovering that they have not gone, sternly*]: Hurry up with that water. Did I not tell you not to stand gossiping? The bridegroom's party is coming through the jungle path even now!

[*Girls pass through door, L., on the way to the well.* BEGGARS *clamor again until girls in a moment return from the well. Pot filled with water is carried back, resting on the left hip. Each girl leans over as though the pot were heavy and swings the right arm back and forth as she passes through the door R.* MAHA SEETHA *goes and peeps out the door L.*]

Maha Seetha [*limping back excitedly*]: The bridegroom's party has arrived. Let all come quickly and make honorable salute to the father and to all.

[*All gather in the middle of the stage to meet the bridegroom's party, who enter through door L. Bride's father,* SUBRAMANIAM, *steps forward. Each party salutes with extreme dignity, placing palms of both hands together in front of chest and bowing low.*]

Subramaniam: That you have arrived safely is a matter of great pleasure. Are all quite well?

Perumarl: We have had a long journey, but have come through safely, by your prayers and the god's help. By the jungle path over the mountains we saw only one tiger. It leaped over the path and disappeared among the thorn bushes. We saw the carcass of the calf it had killed. The tiger had eaten heavily of its flesh and was not hungry, so did not attack us, and we came through safely.

Govindan: You were not molested by robbers on the way, were you?

Krishnan: No. We traveled by day only. We were warned, because it was the dark of the moon, not to travel by night. The villagers told us that thieves had been robbing travelers nightly along the way. As we had jewels with us we thought it wise to travel by day only.

Perumarl: Are all things ready for the wedding, sir?

Subramaniam: Yes. All is ready here. I trust you have

brought the *Thali*,[1] the bride's silk wedding cloth, the dowry of jewels, and the cash as agreed upon by letter.

Perumarl: I have brought all but the rupees 1,000. Only after the festival to Letschumi, the goddess of riches, will I be able to give you that amount. I will send the rupees 1,000 then only. I hope that will satisfy you.

Subramaniam [*with warmth*]: By no means! Without the cash nothing shall be done.

Perumarl: Then you counsel that we postpone the marriage to a later date, do you?

Subramaniam: No! No! I have had great expense preparing this feast. Delay would cause me great loss. The guests are all here. Make an immediate payment in some way.

Perumarl [*consulting* BRIDEGROOM]: I will give you a promissory note for the rupees 1,000. Will that satisfy you?

Subramaniam: Yes, if you put the rate of interest at 25 per cent! Otherwise I must have the cash at once.

Perumarl: Very well. [*Writes and gives note.*] I hand you a note for rupees 1,000 at 25 per cent. Let the marriage proceed.

Letschumi [*appearing at door R.*]: The bridal party must be very hungry after the long journey. Let our friends come out now and refresh themselves with food.

[*All retire through door R.* BEGGARS *smell the food and make another outcry as before. The bridal shrine is brought in through door L., and placed in the middle of the stage. Bearers retire. Then from door L., decked in bridal array, wearing garlands of flowers and jewels, the blind girl, who has strayed, creeps into the room. She stops, stands in pathetic hesitation, runs her fingers up and down over her dress, handles her garlands wondering at their meaning, smells the flowers, and looks bewildered. She moves cau-*

[1] The bride's neck jewel used in place of our wedding ring.

tiously across the floor until she stumbles against the shrine. She stops amazed, and deftly begins to examine it all over. She passes her hands inside to see if there is an idol there. It is built like an idol car. SIVAHAMI, *who has been hunting for her, rushes excitedly from door L.*]

Sivahami: Where can that dumb creature have gone? Ah! Here she is! [*Seizes her.*] Come out of here, you crazy! Hurry, before the crowd arrives.

[*She drags her through door L. At the same moment the company enters door R., bringing the* BRIDEGROOM *decked with flowers also. The* BRAHMIN PRIEST *leads the way. The* BRIDEGROOM *takes a seat on the floor inside the shrine, and the* PRIEST *sits beside him on the outside.* SUBRAMANIAM *places a garland on the* PRIEST'S *neck and lays a platter of fruits, a cocoanut and a bag of rice, in front of him.*]

Priest: Subramaniam Iyer, I, the priest from the Sivan Temple in the city of Palamcottah, command that twigs for the sacred fire be brought, that incense may be burned. Bring melted butter to pour over the wood to make the flames leap to heaven. Bring also the offerings, and we will worship the god of fortune and proceed with the marriage. I, the priest, so command!

Subramaniam: Very well, sir.

[*From the hands of Govindan he receives the large platter containing the things demanded, and places them before the* PRIEST. *The* PRIEST, *while chanting in an unknown tongue, makes a pyramid of the twigs, campfire-girl style, and pours from the small brass pot the melted butter. He continues his droning chant, placing the palms of his hands together before his chest, repeatedly bowing in worship. His chant is: "Non—Na—Na—Non—Na—Na—Nay," etc., etc., with a final bowing in worship.*]

Priest: All is in readiness. Now bring in the bride, place

her beside her lord inside the shrine, and the marriage ceremony will proceed.

[*The bride's mother calls the bridesmaids and they bring from door R. the gaily decked bride. She stumbles, which the bridegroom's father observes. She is placed in the shrine with difficulty.*]

Perumarl: Why does the bride stumble? Is she blind?

Bride's people together: No! No! She is all right. Only a little frightened.

THE PRIEST HANDING THE SACRED ASHES TO MEENATSCHI

(From "The Indian Helen Keller," scene ii)

Perumarl: Why does she keep her eyes shut?

Letschumi: Like all our brides she is very modest.

Priest [*handing sacred ashes to* MEENATSCHI]: Here, Meenatschi, take in your hand these sacred ashes. Rub them on your forehead. [*No response.*] Do you hear? Take this charm. It will cause you to be blessed with sons. It will preserve you from cholera, small-pox, and sore eyes.

[MEENATSCHI, *utterly indifferent, sits feeling her jewels.*]

Perumarl: She does not seem to hear! [*Leaning forward and looking at* MEENATSCHI *suspiciously.*] What means this?

Subramaniam [*very nervously*]: Nothing! Nothing! She always has been very shy. Let the ceremony proceed.

Perumarl [*becoming very suspicious, and stepping closer, the better to observe*]: Hey! Meenatschi! Meenatschi!! I say, Meenatschi!!! She does not even open her eyes! Nor will she speak!! MEENATSCHI!! Why, the child must be deaf!! Still she does not open her eyes! Subramaniam Iyer, what does this mean? Explain this thing! I demand it!

Bridegroom [*crawling out of the shrine, excitedly*]: I will not marry this girl. If she is not blind, let her come out and open her eyes. She is blind!! I say BLIND!

Perumarl: Yes, and deaf and dumb too! [*Going close to* MEENATSCHI, *who still sits toying with her flowers and jewels.*] Meenatschi! Ho! Meenatschi!! Why, she is as deaf as a stone pillar! [*Stands back and looks at her with contempt.*] BLIND and DEAF—and DUMB! Subramaniam Iyer, what trick is this you seek to play on me? You are a donkey and the son of a donkey! You are the son of a Pariah woman! See the trouble and expense I have had! Did you think to deceive me? May the gods blast your crops! May they send rinderpest among your cattle! May every child born into your home be a girl—and blind!! [*Turning to his party, driving them before him:*] Away from this house of Pariahs. Away, I say! Begone! Begone!

[*Exit L. raging as they go, while the* BEGGARS, *thinking the affair is over, clamor as before. There is confusion in* MEENATSCHI'S *house.* FATHER *excitedly drags* MEENATSCHI *from the shrine.*]

Subramaniam [*calling to the women*]: Here, strip this donkey of her silks and jewels. I will rid the place of her by giving her to the Mission House.

[*Women take her and disappear through door R.* BEGGARS *break out and clamor again until* MEENATSCHI *is brought back.* FATHER *seizes her roughly and drags her out through door L.*]

Sivahami: Will they of the Mission House receive such a helpless creature?

Letschumi: I fear me they will not. Why should strangers from a foreign land care to take the burden of rearing deaf, dumb, and blind girls? It must be that those white women in the Mission House, who can't even get married, have committed a great sin in some former birth and are now doing penance in the hope of being born as Brahmins in their next birth!

Govindan: What does a woman know? They will take her all right. Why, they have over a hundred deaf and dumb boys and girls in that school, and they have another school for the blind near by. I have seen them. They are teaching the dumb people to speak, and the blind to read and sew and weave. I saw a blind girl in that school writing letters with a funny machine.—But they all become Christians!

Letschumi: Ai—yay—yo—! She too will become a Christian and eat their food! Oh—! Oh—! She will break her caste.—But what is that to us now! Is she not dead to us? Our difficulty is ended if she does not return!

[*Re-enter* FATHER, *door L.*]

All [*in concert*]: Did they receive her?

Subramaniam: Receive her! They acted like insane people, they were so glad to have her. It is because she is a Brahmin girl, I suppose. Never mind. She is dead to us now. Call those who wail. We must at once conduct the ceremony. Come on! Come on!

[*All pass through door R., and the death wail begins behind the scenes. Wailing may continue at intervals until the next scene is ready. Wailing consists in chanting all at the same time and confusedly: "Ai—yay—yo—!" This is done repeatedly in loud and continuous wails.*]

SCENE III

[*The assembly room of the Mission Boarding School for the Deaf and Dumb. Furniture: two chairs and a small table. Enter, door L.,* LADY PRINCIPAL *and* VISITING ENGLISH GENTLEMAN.]

Principal: This is our Sunday-school room. I think you will be interested to see how our dumb children conduct their services. Some of our one hundred pupils are to come in here in a moment. Will you sit while we await their arrival?

Visitor: Thank you. [*Both sit.*] When I was here some years ago you had just received a blind and deaf girl whom you had named "Helen Keller." What has become of her?

Principal: Oh! She is still with us. She is the most sunny creature in the school. We have named her the "Sun Beam." She is always going about in her cheery way trying to make others happy. She is quite a favorite.

Visitor: I shall be very glad to see her again. Did you succeed in teaching her to speak English?

Principal: As you seem to remember, we did begin to teach her, and she learned to repeat a few verses with understanding. But our other work was so exacting that we had to drop it. You see, she must use the finger language with the other pupils who do not know English, and we can get on faster with Helen by using the finger language too. She is very bright in the use of her fingers in speech.

[*The school bell rings.*]

Principal: Here come the children now. We will begin the service at once.

[*Pupils enter door R., marching two by two,* "HELEN KELLER" *and her mate leading the way. All form in rows and then drop on their knees in silent prayer. Then all sit cross-legged on the floor.* PRINCIPAL *rises and stands as leader, and the recitation of the Twenty-third Psalm is presented*

by the use of hand signs.[1] *The* LADY PRINCIPAL *not only leads by using the hand signs, but repeats the Psalm verbally, so that the* VISITOR *may understand.* HELEN *gets her cue by keeping her left hand on her mate's right elbow. She goes through the entire manual of signs, along with the rest, using only her right hand. At the close, the* PRINCIPAL *indicates by a gesture that the class is dismissed; the pupils*

THE OPENING PRAYER
(From "The Indian Helen Keller," scene iii)

rise and begin to talk with one another in groups, by hand signs, while the PRINCIPAL *turns to the* VISITOR.]

Principal: You see that our service, though silent, is just as impressive and devout as that of normal children.

Visitor: Yes, and it is very interesting also. Would you allow me to see more of "Helen Keller"? I would like to see how much she knows.

Principal: Yes, I am proud to show her off. She is very independent. She goes about, all over the place. She knows

[1] "The Lord" may be suggested by extending the right hand high, with the index finger pointing upward; "my," by placing the hand upon the chest; "shepherd," by raising the right hand high with the finger crooked, and letting the left hand grasp the right wrist; etc.

every door and every room. She knows each girl by name, and can recognize them in strange ways too. She seems to have a kind of clairvoyant power, so that she can read the minds of those who are with her, and anticipate what they are saying. Because of her limitations, she must have developed a supersense, so that she has a power to project her mind almost as though she had eyes! I will call her, and you will see. [*She goes and brings in* "HELEN."]

Visitor: I have a growing interest to know how she does it. Let me give her a test or two. May I have a few of those dumb girls stand here in a row, and Helen shall pass down the line and give me the name of each girl. Can she do it?

Principal: We shall try her.

[*The* PRINCIPAL *takes* "HELEN'S" *hand, and makes some signs in it. The girls stand in a row, with backs to the audience.* HELEN *passes down the line, and places her hand on top of each girl's head, at once smiles and signals back, with her right hand, each girl's name:* "SUSANNA"; "*She says* SUSANNA"; "MARY"; "*She says* MARY"; "PACKIAM"; "*She says* PACKIAM"; "ANNARL"; "*She says* ANNARL"; "ESTHER"; "*She says* ESTHER"; "SANDOSHAM"; "*She says* SANDOSHAM"; "MUTHAMMARL"; "*She says* MUTHAMMARL."]

Visitor: Well, well! She is certainly passing the test with honor. Now I am going to play a trick on her. [*Speaking to* PRINCIPAL:] You kneel down, no higher than a child, and I will make "Helen" touch only your head, and see if she discovers who you are.

[*The* PRINCIPAL *kneels. The* VISITOR *leads* "HELEN" *up, and places her hand on the* PRINCIPAL'S *head. She stands confused and hesitates. Then with a burst of laughter she signals with her fingers:* "*Oh, you can't fool me; it is you!*"]

Visitor: This is really a very delightful game! Here, I will give her my hand, and we shall see what she will say.

[*She takes the* VISITOR'S *hand, and at first seems modestly startled. The* PRINCIPAL *asks, through* HELEN'S *hand, "Who is it?"* HELEN *answers: "It is a man."*]

Visitor: Now may I hear Helen talk some?

[*The* PRINCIPAL *asks, by hand signs: "Helen, repeat an English Bible verse."*]

Helen [*falteringly*]: "God is love."

Principal [*using hand signs*]: Repeat another verse.

Helen: "Jesus said, the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them."

Principal: Now, Helen, tell me who I am.

[HELEN, *with understanding love, throws herself into the* PRINCIPAL'S *arms.*]

Helen: My Mother!

[*The end.*]

CHAPTER IX

PROJECTS IN THE SENIOR HIGH SCHOOL DEPARTMENT

Young people of the senior high school age should need comparatively little guidance in determining their friendship interests, formulating their programs of service or activity, and carrying them to completion. In this chapter will be given nothing more than brief descriptions of a few enterprises of young people of this age.

1. THE RELIEF OF GERMAN CHILDREN

At a meeting of the department council, various causes were discussed that were thought to be worthy of the active support of the young people. The council finally decided upon two causes to be submitted to the entire group, so that if they chose they might select one of the two as the object of their friendly service. These two were: "The Relief of Starving German Children"; "Christian Work among the Foreigners at Ellis Island."

At the next meeting of the department the president gave the council's report, asking that they choose one of the suggested interests, and stating briefly what the council had considered the principal arguments for each. When the vote was taken, about two-thirds of the group voted in favor of "German Relief." That vote included the giving of their weekly offerings to this

cause, and also an effort in some way to enter into a deeper appreciation of the plight of those to whom they were giving their assistance.

The council's committee therefore met and outlined a number of talks and reports to be given by assigned members of the group on certain Sunday mornings. These included: (1) "Why Should We Help Children of the Germans, Our Former Enemies?" (2) "The Condition of the German Children"; (3) "The Organized Relief Work"; (4) "Helping the Starving German Children, and Its Relation to World-Friendship."

Mimeographed sheets, outlining the program of the group for a specified time, included these elements among others. Each member of the department received one of these sheets. The young people carried out their program, and during a three months' period they made their contributions to this cause through their regular church-school envelopes.

2. AN EFFORT TO DISCOVER WHAT THE MISSIONARY AND BENEVOLENCE INTERESTS OF THE CHURCH ARE, AND TO HELP IN MAINTAINING THEM

At the beginning of a new year's work in the autumn, the council of the senior high school department considered the matter of benevolences and service activities for the year. The suggestion was made that although they were free to use their contributions for any cause upon which they might decide, it might be well to have them used for a year for the general benevolences with which their church and denomination were concerned; and since they all agreed that they knew

very little about these varied interests, it was also suggested that a consistent effort be made during the year to inform themselves about these causes. It was finally decided that this plan would be brought before the entire group for approval or disapproval.

At the annual banquet of the department, held early in the year, one of the members of the council presented this plan as a suggestion. It was adopted by vote. During that entire year, therefore, these young people's contributions were added to the other church benevolences by the treasurer. And in accordance with the plan upon which they had agreed, a four minutes' talk was included in the opening service of worship each Sunday morning on such topics as "What Our Church Is Doing in the Mountains of the South"; "What Our Church Is Doing in Turkey"; "What Our Church Is Doing in Czechoslovakia"; "What Our Church Is Doing on the Western Frontier"; "What Our Church Is Doing in Micronesia"; "What Our Church Is Doing among the Orientals on the Coast"; etc., etc. The young people themselves secured their information and made the talks. Sometimes they came to the leader for material. Sometimes they searched through denominational papers and magazines, independently. The same one was not called upon for more than one report during the year. Thirty or thirty-five brief discussions on such topics, presented in different ways by different young people, could not fail to give a fairly satisfactory bird's-eye view of the outside interests of the church. Thus to a considerable degree, at least, the purpose of the project was accomplished.

During the course of the year some of the classes became especially interested in certain enterprises, and undertook to do specific pieces of service for them. A class of Senior girls, for example, became interested in one of the church's schools in China, the Lydia Lord Davis School for Girls, and met once a week for some time to sew for the hospital of that school. Toward the latter part of the year the articles were sent as a gift of friendship.

3. UNDERSTANDING OUR JAPANESE FRIENDS

In the fall of 1923, immediately after the earthquake in Japan, the interest of young and old alike was centered upon that country and the Japanese people. This is sufficient to account for the fact that the department agreed without dissenting vote to turn their attention toward this people for a period of about three months, during which time they might be of some help in Japan's hour of need, and might also inform themselves more definitely about the life of that people.

DISPLAYING THEIR HANDIWORK

(Senior high school girls with gifts for a Chinese girls' school)

Upon the recommendation of a committee appointed for that purpose, the group decided to make a study of William Axling's book, *Japan on the Upward Trail.*

On eight succeeding Sundays different members of the department reviewed the chapters of that book. By means of their regular gifts each week, the young people were able to make a substantial contribution to help maintain an important Christian work of social welfare for their young friends of Japan.

4. NEW AMERICANS: OUR FOREIGN FRIENDS AT ELLIS ISLAND

The high-school group voted to become better acquainted with the children of Ellis Island, and to give them their friendly help. They had already considered this as a possible interest during the preceding year, but had turned from it in favor of another cause. As they considered various interests again in the autumn, however, Ellis Island, where so many nationalities make their first contact with America, seemed to make a strong appeal to them.

Upon investigation, the committee found that their own church had a part in maintaining a school and kindergarten for the children at the island, and the suggestion that it would be interesting to send gifts to that school, and as much money as possible to the church's agency that is responsible for the upkeep of the school, met with general favor. During a three months' period, therefore, the young people applied their church-school offerings to this cause, having their contribution envelopes stamped so that they read (in part):

This offering, by vote of the department,
is to help our friends of
ELLIS ISLAND

The committee then planned an appropriate program of talks and other items for almost every Sunday morning of the quarter, about four or five minutes being allowed for this purpose at each session. This schedule, with other items relating to the Sunday-morning program, was mimeographed and distributed to all the members of the department. It included:

1. Talk: "What Is Ellis Island?"
2. Talk: "Our Present Immigration Laws"
3. Talk: "Religious and Social Work at Ellis Island"
4. Talk: "Everyday Life at Ellis Island"
5. Talk: "The Kindergarten"
6. Talk: "The School"
7. Bringing gifts for a Thanksgiving box to be sent to the Ellis Island school and kindergarten
8. Report of the Thanksgiving Box Committee
9. Stereopticon views of Ellis Island (to cover a more extended time than that usually allowed for the friendship interest)
10. Talk: "Back Home or to the States?"
11. Talk: "What Happens after Reaching the States?"
12. Description (the Sunday before Christmas): "A Christmas at Ellis Island"

The program was carried on entirely by the young people themselves, with the exception of the explanation of the stereopticon slides; that was done by an adult invited to come in for that purpose. Some of the pupils found material for their topics at the library. Some secured their information from leaflets and pamphlets which the leader had obtained from the denominational society carrying on work at Ellis Island.

In preparation for the Thanksgiving box, some of the classes met a number of times on week days to make scrapbooks or other articles appropriate to send. These meetings were semisocial occasions, affording opportunity for service activities also.

By the end of the quarter the young people had helped their new friends of Ellis Island with gifts of money for their school, and with other gifts as well; they had also entered into an appreciative understanding of the meaning of Ellis Island to so many hundreds and thousands of the human family. In so doing they accomplished the purpose they had had in mind, and thus completed their project. Their service, their money gifts, and their study and discussion had all contributed to this single and important end.

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[1] Books marked with * are appropriate for children to read.

**Geographical and Industrial Studies*, NELLIE B. ALLEN. Ginn & Co. (Six volumes: the United States; Asia; South America; North America; the new Europe; and Africa, Australia, and the islands of the Pacific. Suitable for pupils of the upper elementary and high-school years.)

*"The Little Cousin Series," by VARIOUS AUTHORS. Page Co. (Fifty-four volumes portraying child life in as many different countries.)

*"Little People Everywhere Series," ETTA B. MCDONALD AND JULIA DALRYMPLE. Little, Brown & Co. (Fourteen volumes on subjects such as "Manual in Mexico," "Chandra in India," "Donald in Scotland," etc. Suitable for children about ten to thirteen years of age.)

*"Twin Series of Supplementary Readers," LUCY FITCH PERKINS. Houghton Mifflin Co. (Fifteen volumes on subjects such as "The Eskimo Twins," "The Filipino Twins," etc.)

Children from Many Lands, a folio of ten decorative pictures with verses, describing children of various countries, published by the National Council for Prevention of War, Washington, D.C.

**Here and There Stories*, published ten times a year by the Missionary Education Department, Congregational Education Society, Boston.

Magazines (not regarded as missionary), such as *Asia*, the *Geographical Journal*, the *National Geographic Magazine*, etc.

Missionary Magazines, such as **Everyland*, the *International Review of Missions*, the *Missionary Review of the World*, the *Moslem World*, and the various denominational missionary magazines.

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[1] The four books last mentioned are prepared for use with pupils of the primary age.

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